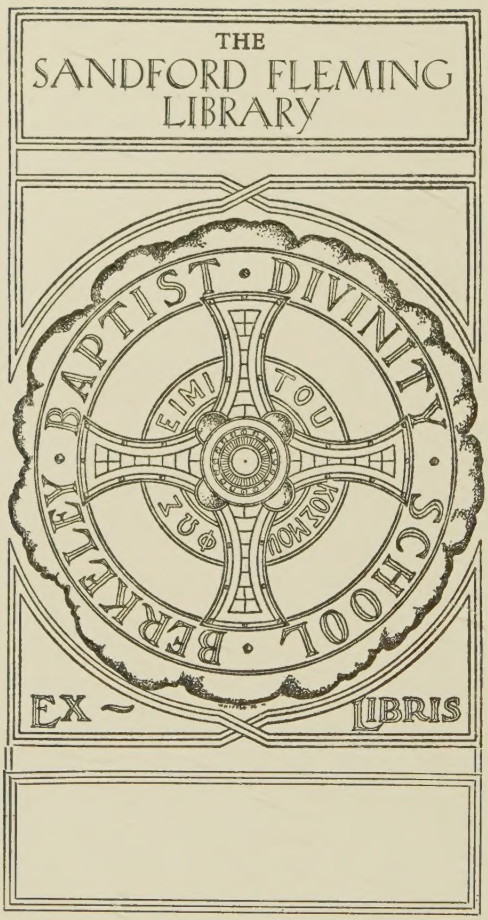
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Mennonite boy,
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(Photograph courtesy FSA)

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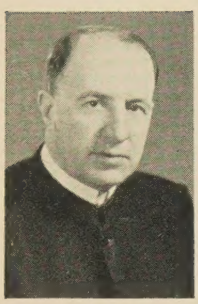
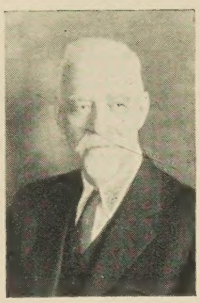
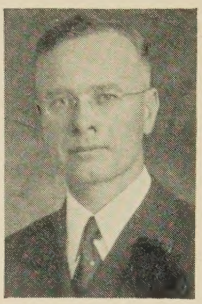

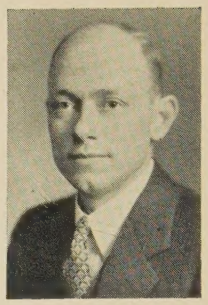

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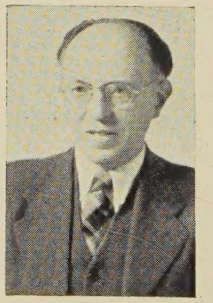

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NOT SHOWN

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Can These Bones Live? (Ezek. 37:3)

BY CORNELIUS KRAHN

Ezekiel was asked this question when he saw a vision of a valley filled with many dry bones. Reading this chapter we cannot help feeling that it could have been written today. There is, however, a difference. In the days of Ezekiel it was a vision; today it is a reality.

Never before has our civilization seen in the valleys more dry bones that should be full of life. Millions have lost their lives fighting to establish peace, and millions are losing their lives now that "peace" has been established. Hatred has conceived hatred, and injustice has conceived injustice. Like a vicious cycle they continue their disastrous work long after the last shot has been fired. How could it be otherwise? We reap what we sow. We cannot work ourselves into a diabolical frenzy and reap an angelic harvest. Thorns do not bear figs. Only Christian love can overcome hatred and injustice.

What are the dead bones of our day? Throughout the war millions of homes were broken up and they are still broken up now that "peace" has been established. Homes, which are the roots of peace and civilization, have been and are being torn down. This was done by totalitarian states during the war and is being continued now by the victorious nations. So many hearts and homes have been broken that no pen will be able to describe all the suffering, and the world would be flooded if tears could express it. To the many displaced persons crowding the high- and by-ways of Europe millions have been added since the cessation of hostilities. There were a number of concentration camps in Europe where there is only one now. Its name is Europe. There were malnutrition, epidemics, and starvation at some places. Now there are only some places where these do not exist. Europe and Asia have many valleys with many dry bones. Again we are being asked, "Son of man, can these bones live?" At our wits' end we humbly reply, "Only by the grace of God and love of Christ."

We turn to one of the valleys that attracts our special attention. Not that it differs so much from the rest—except perhaps in its name, *Menno* valley. Since the time of the martyrs during the sixteenth century, this valley has never been as filled with bones as it is now. Of the handful of Mennonites the world over—not even a half million—about one hundred thousand have lost their homes and are scattered all over Europe. Most of them will never be able to return to their homes or be reunited with their loved ones. We Americans who are accustomed to move about and do as we please ask, surprised, "Why not?"

A number of Mennonites from Holland perished in German concentration camps and elsewhere during the occupation. Ten thousand Mennonites from Prussia left their homes in and around Danzig when the Red Army approached. Their homes have been turned over to Poland and they will never return.

Of the total number of Mennonites in Russia—approximately one hundred thousand, during World War I—hardly any are living in their former homes. About forty large and prosperous compact settlements have been systematically destroyed, starting with the Revolution in 1917 and ending with the "scorched earth" policy of the last war. Even before the war between Germany and Russia started, most men had been sent from their settlements to do forced labor in Siberia. When the German Army moved into the Ukraine the Russians moved the Mennonite families eastward. Some were overtaken in their villages by the German *blitz*. These were later taken along by the retreating Germans who left the former bread basket of Europe in ashes.

When the war ended, these families found themselves in Russian, American, and British occupied zones while husbands and sons were somewhere in Siberia. Those from the Russian zone of occupation have been sent back to Russia and even many from the American and British zones have experienced the same fate. The formerly Russian Mennonite families who are still in American and English zones in Germany have only one hope and wish. Is it to be reunited with husbands and sons in Russia? No, their desire is to come to one of the Americas where they will meet only more distant relatives and friends. They pray for an opportunity to find a resemblance of a home in a free country where they can rest in peace after a day's hard work.

While we are looking at this *Menno* valley we are also being asked, "Son of man, can these bones live?" What a tremendous challenge and task do we confront in this question. After World War I some twenty-five thousand Mennonites found new hope, new life, new homes, and new countries in the Americas. Some one hundred thousand are now extending their hands and pleading for help. Some have lost everything—family, home, country, possession, and health—but they have not lost hope and faith. They are literally dry bones, but bones that will walk again provided they find encouragement and help from fellow brethren.

The weight of responsibility for the suffering brethren in the valley of the shadow of death has been shifted from the European to the American Mennonites. There are only small numbers of Mennonites in Switzerland, Germany, and France, and most of them are in desperate need themselves. The Mennonites of Holland are the only remaining stronghold of Mennonitism in Europe and they have more than they can do to relieve the suffering among their own ranks.

Thus, we Mennonites of America, having fixed our eyes on the valley of death, are confronting the penetrating question, "Son of man, can these bones live?" Our answer is, "In the name of Christ, and in His spirit that worketh through us, they can!"

One-third of all European children lack either proper food, shelter, medical care, or parents. The plaque by J. P. Klassen, reproduced on the preceding page, illustrates this. Above, a painting, "Mother and Child," also by J. P. Klassen, illustrates the thankfulness and joy that come to a mother and child that once again have the prospect of daily bread, shelter, care, and a new home.

Is There A Voice?

BY DAVID C. WEDEL

He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord.'" (John 1:23)

This Scripture is a quotation from the third verse of the fortieth chapter of Isaiah: "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God."

This message of John, of a new attitude, of a new spirit, we might well heed today. Because that new life, that regeneration about which John spoke, has not come, we have today that same rejection of Christ which was present in the days of our Lord. Our world is still rejecting Christ.

Today our world finds itself very much lost. Some years ago there was in America great faith in automatic progress. Everyone was convinced that science would bring us a new world. The inventions that furnished us the means with which to live were sufficient, we thought. We were automatically moving toward a glorious day. We refused to listen to the prophets who were telling us that we were building a faulty civilization. Two decades ago Albert Schweitzer said:

> It is clear now to everyone that the suicide of civilization is in progress. What yet remains of it is no longer safe. It is still standing, indeed, because it was not exposed to the destructive pressures that overwhelmed the rest, but, like the rest, it is built upon rubble, and the next landslide will very likely carry it away.

No one took that statement very seriously. We refused to believe him or any of the other prophets who were telling us that our civilization was decaying. We all know now that they were right.

We all know now that we have a very sick world. Having just come out of one of the most devastating wars of all history, we are still too dazed to realize what has happened. But some are beginning to see that we have been living in a spiritual wilderness. We are spiritually so bankrupt that we do not have enough moral power to control our actions. There has been so little moral direction that we do not know which way we are to go. We are in a spiritual wilderness where starving souls cry out for bread and for water which shall quench their thirst. That is why the Scripture seems appropriate: "I am the voice of one crying in the wilderness. Make straight the way of the Lord."

The strange thing about our present situation is that, though there is now a widespread feeling that something is wrong with our civilization, there are very few who actually believe that our sickness is in the spiritual realm, that it is moral failure. If we could only recognize our spiritual destitution, then we could set about to build on a new foundation. We could build an adequate structure.

How foolishly we proceed. We teach our children a great number of things about our modern world. We give them a few basic skills and then send them out into the world to make their own way. We give them no knowledge of the spiritual sources of life. This is due in part to the fact that we send them to public schools where religion cannot be mentioned. It is due also to the fact that we have not regarded religion as being important. If we had any religion ourselves, we have assumed that automatically our children had it too. We have simply neglected to train our children in the Christian way of life, so that Chaplain (Lt. Col.) James H. Bryan says:

> It is too late to give this training to millions. They will have to blunder their confused way through this hellish age without God and without spiritual equipment which should have been given them around a family altar.

In our community life we evidence no more intelligence in regard to our spiritual needs. Fifty years ago American people read the Bible and engaged in public and private prayer as well as family worship. There was attendance at least once a week at the church service where people heard sermons that expounded the gospel. Sunday was observed as a day of rest and worship. Must we say, "Today most of that is gone"? Perhaps not, but we must admit that Christianity has lost much of its hold. We have an appalling ignorance of the Bible. There is a steady decline in the observance of the day of worship. There is an alarming disintegration of the marriage bond. Yet faith is widespread that our primary needs are not spiritual. If we shall only be able to make some adequate economic adjustments, if we shall only be able to obtain a few new machines that shall be labor saving and give us more leisure, all will be well. But this is not enough. Unless man's spiritual problems are going to be solved, we cannot expect anything constructive and enduring.

Is there again today a voice crying in the wilderness? Is there a call to a sure path? Is there a true philosophy by which we can live, a call to a religion that will save us from our terrible wilderness?

One voice that is heard in our world today is that of those who say, "Let's build a world in which the

strong rule and have dominion over those who are weak. Let the strong exercise their power. If there are weaker people, let them be subordinate. We must build our own nation for ourselves, regardless of what it costs others." That is the philosophy expressed by the totalitarian state. Some people must lead; others must live in unquestioned obedience.

There are those who say, "Our civilization can be saved by the observance of certain good principles. There are certain ideas that are good. If we will follow them, we shall build a stable world."

I believe the attempt to live by a few good principles describes our situation in our own great country. We are trying to live by a mild humanism, by a system of ethics from which religion has been dropped. But mere ethics without a burning faith are powerless. The world must once again regain a living faith in the living God and His Son and our Saviour Jesus Christ.

When John the Baptist challenged the people of his day to go back to their duties with a new spirit, he sounded a note that should be heard in our day. As John cried out, so the Church of Jesus Christ must cry out to our modern spiritual wilderness: "Repent, for the kingdom of heaven is at hand." There must come conversion and regeneration. The Church must point again as in all ages to the matchless Christ of calvary, "who taketh away the sins of the world." The love of God for man must so stir us that our souls are set on fire. The Church must today set forth a vision of man's life under God's guidance, which will challenge men to commit their lives to Christ and to the incarnation of that vision. We nced today men with changed hearts and lives, men who do not only know certain phrases of theology, nor men who only know certain principles of ethics, but men and women of burning faith, that have both convictions and fruitful lives. We need these people in every church, in all lands and nations. Let the Church become a live fellowship of such devoted souls. Then it will be ready to undertake the great mission which Christ has given to it: to go out into all the world, to make straight the way of the Lord.

The Preface to the First Volume — 1913

Here, then, lies the challenge to the Christian Church. The Church must become a living fellowship, redeemed and cleansed by the Calvary Christ, obedient and committed to His will, empowered by His spirit, going forth to save a broken, tottering, despairing world. To that end may all our efforts be directed, that as a part of Christ's great Church we may serve him faithfully.

A Mennonite Encyclopedia

BY HAROLD S. BENDER

The greatest enterprise of Mennonite scholarship in recent times has been without doubt the *Mennonitisches Lexikon,* a Mennonite encyclopedia, written largely by European Mennonite scholars and in process of publication since 1913. An invaluable mine of information—thorough, authentic, world-wide in its interest—it is an indispensable aid to students of Mennonite history and to all interested in the great Anabaptist-Mennonite movement and its contributions to the Christian world.

The *Lexikon* has repeatedly fallen upon evil times, including two world wars and an inflation. Death has taken the managing editor as well as several prominent collaborators. It now faces its greatest crisis, for the Mennonitism of Germany, which has largely carried it, is now tragically weakened. What shall be the future of this still unfinished undertaking?

Three times the editors have made formal statements on the purpose and progress of their enterprise. A reprinting of these statements may well serve as the best introduction to a discussion of the future of the *Lexikon.* These three statements are: 1. The "Preface" to the first volume, written in May, 1913; 2. The "Conclusion" to the first volume, written in September, 1924; and, 3. The "Preface" to the second volume, written in February, 1937.

The Preface to the First Volume — 1913

"Our *Mennonitisches Lexikon* did not originate by accident. It was born in response to a long-felt need. (See the article by B. C. Roosen, in the *Mennonitische Blaetter,* 1894, p. 19, entitled, "*Eine wuenschenswerte Arbeit.*") Anyone who has undertaken serious research in the history of our brotherhood knows that his greatest and most unpleasant handicap is the discovery and collection of the very sparse source material. Our history is extraordinarily rich and varied, but as yet no adequate collection of source material has been made. It must be laboriously assembled. We intend to remedy this condition as much as possible. It is our purpose to perform the important preliminary work necessary for the writing of local and general Mennonite history.

"But our brotherhood is rich not only in a martyr past which is unique and yet so little known, but also in exceptional and characteristic religio-ethical and cultural traits and manifestations which speak of a great task for the present and the future. Did not our brotherhood from the very beginning insist most earnestly

on the application of practical Christianity in individual and social living, and did she not accomplish the full separation of state and church? We desire to spread more widely the knowledge of these achievements.

"Our *Lexikon,* then, shall be a reference work both for the historian and for everyone who is interested in the history of our brotherhood and its life and work in the world. We want to produce a guidebook which will provide a brief and accurate orientation concerning everything worth knowing about our brotherhood.

"We are aware that in this undertaking we are incapable of producing a perfect work. We can only lay the foundation on which others must build further; but someone must make the beginning. We have the confidence that we shall be able to make progress on the road to the long- and earnestly sought goal of an exhaustive study and satisfactory presentation of our history, and a correct understanding of our brotherhood at large.

"It is a pleasant duty to express our heartiest thanks for all the brotherly assistance which we have received. We owe special thanks to the Hamburg-Altona Congregation, which has made possible the appearance of the first installment in the current year by means of an annual, financial grant.

"Frankfurt and Weierhof (Palatinate), May, 1913
"The Editors"

The Conclusion to the First Volume — 1924

"The completion of the first volume of the *Mennonitisches Lexikon* was delayed longer than we intended. We had to go through unexpected difficulties. The World War with its tragic consequences brought everything into question, although the work had been thoroughly prepared and had made an auspicious beginning.

"The handicaps seemed almost insuperable: a severance for years from foreign countries, especially from those in which three-fourths of all the Mennonites live; difficulties of paper supply which stopped the presses for a time; partial devaluation of operating capital by the inflation; loss of income from nearly 1,000 subscribers in Russia by the destruction of the Mennonite colonies; discontinuance of the annual subsidy of the 'Association of Mennonite Churches in Germany' and that of the Hamburg-Altona Congregation as a result of the devaluation of the German currency.

"God's goodness has helped us through. Brotherly love did not forsake us. From America, Holland, Switzerland, and France faithful friends sent us help. They enabled us to continue the work slowly. Thereby they have won the lasting gratitude of our brotherhood which is served by this enterprise.

"A group of capable collaborators, among whom are scholars of note, have stood faithfully by us. To them we here express our thanks for their unfailing support; they delivered many interesting and valuable articles on topics which have hitherto been scarcely touched and which give scholars stimulation to further research.

"The undertaking is growing larger than we expected. In trust in God's help we intend to continue what we have begun, in the hope that it will rebound to the blessing of our brotherhood.

"Frankfurt and Weierhof (Palatinate), Sept. 6, 1924
"The Editors"

The Preface to the Second Volume — 1937

"The second volume of the *Mennonitisches Lexikon* is completed, but we are still in the midst of our comprehensive reference work. It has grown unexpectedly. By the discovery of widely scattered and hidden sources the knowledge of the Mennonites and their forerunners and the Anabaptists has been extended to a degree hitherto unsurmised. The publication of extensive source materials has been of great service to the most recent, scientific research. We have been able to make the results of this research largely available to broad circles of the public, and by thorough studies have been able to make essential contributions to our knowledge of many areas of the Mennonite Church in past and present, as well as to a just and truthful evaluation of Anabaptist-Mennonitism.

"In spite of great difficulties we have been able to continue the work. It is, therefore, with a happy, grateful feeling that we release the second volume to the public. We thank first of all our God and Lord who has bestowed strength and health for the continuation of the work. We thank our subscribers and faithful friends, who have enabled us to meet our financial obligations. Thanks are due especially to the Association of German Mennonite Churches for the jubilee grant of 1925; to the South German Mennonite Conference; to the General Conference of the Mennonite Church of North America; to the Mennonite Student Aid in Munich; and to the Mennonite congregations at Heubuden (Danzig) and Heilbronn A. N. Most of all we are grateful for the generous contributions of Prof. H. H. Ewert, of Gretna, Manitoba, without which we could not have completed the second volume.

"A large field lies before us which is still to be worked. We appeal to our friends for further support. We urge all Mennonite congregations to promote a wider circulation of the work, and likewise urge all subscribers to the utmost punctuality in payment, upon which the continuance and completion of the work depends. May God, whose blessing is needful in all things, bless our united efforts.

"Frankfurt and Weierhof (Palatinate), February, 1937
"The Editors"

The Editors

The above, interesting, and informative statements give a clear conception of the spirit and purpose of the first, and to date the only, Mennonite encyclopedia, the *Mennonitisches Lexikon.* The publishers, Christian Hege and Christian Neff, have been also the editors, and to a large extent the authors of the work. Although they solicited and secured many articles from specialists in Europe and America, both within and without Mennonite circles, the *Lexikon* has continued throughout its thirty-five-year history to be primarily a Hege-Neff production, with Hege as the managing editor. It will be their great and lasting monument.

The two men formed a splendid team: Hege, the brilliant layman, was a self-taught historian, greatly aided by a gifted wife—thorough, tireless, intensely loyal to his historic heritage; in his private life an economist, a financial writer for the newspaper *Frankfurter Nachrichten,* for which he wrote for many years the daily stock-market reports—a dignified, impressive, hearty, "big" man. Neff, the keen, devout, winsome, theologically trained pastor and elder for over fifty years of the Mennonite village church at Weierhof in the Palatinate, has been the outstanding leader of the South German Mennonites for almost his entire lifetime, and the revered patriarch of all German Mennonites, both north and south—a small, slight, alert, handsome, utterly friendly soul. To know the two men was an inspiration, for both men were rare and superior characters—Christians, Mennonites, and scholars, whose memory will always be cherished by those whose fortune it was to know them as friends and co-workers. Christian Hege died in 1944 at the age of seventy-one, while Christian Neff is still living at the ripe age of past eighty.

The courage and faith of the editors of the *Lexikon* was put to tests and disappointments which would have broken lesser men. With but slender resources of their own, and compelled to pay for articles in accord with European custom, they had to depend heavily on advance subscriptions and on donations from churches and interested groups. The Dutch Mennonites, who had the wealth, never supported the enterprise strongly. The Russian Mennonite churches, which were their chief original support, were early eliminated as a result of the first World War, which broke out less than fifteen months after the first installment appeared. The German currency inflation of 1922-23 was a cruel blow. Fortunately friends in America rallied to their help, and the aid of men like (1) H. H. Ewert, Gretna, Manitoba; (2) H. P. Krehbiel, Newton, Kansas; (3) C. Henry Smith, Bluffton, Ohio; and (4) John Horsch, Scottdale, Pennsylvania; together with direct grants from the General Conference Mennonite treasury, enabled the enterprise to go on. When Hege lost his newspaper job, the South German Mennonite churches, chiefly the Baden-Wuerttenberg-Bavaria Conference, came to the rescue with a regular, though slender stipend to enable him to give his full time to his editorial work for the last ten years of his life.

The Fate of the "Lexikon"

Originally planned as a two-volume work, to be completed in about ten years, the *Lexikon* grew into three volumes, of which two volumes (30 installments of 48 pages each) were completed by 1937. Four more installments appeared before America entered the war, the last to be delivered in America being the 34th, which appeared in April, 1940, and which finished the letter "M," except for two short articles. It is probable that at least two more installments appeared before the paper shortage cut off publication, bringing the work half-way through the letter "R," and leaving nine installments to complete the third projected volume. Many of the remaining articles were already in the hands of the editors in 1940.

Because of the great burdens, financial and otherwise, resulting from World War II—the death of Hege, and the advanced age of Neff—the early completion of the *Lexikon* as originally projected, is again brought into question. Completed it must and will be, although it is doubtful that the European Mennonites can accomplish it without help. World War II has completely destroyed the large Mennonite communities in Eastern Germany, and caused great destruction in Hamburg and Crefeld. Many of the remaining congregations are prostrate. It is unknown how many of the younger German Mennonite scholars, such as Otto and Paul Schowalter, Horst Quiring, Erich Goettner, and Gerhard Hein, will be able to continue the work. The Dutch Mennonite churches have also suffered heavy losses. It is clear that America must come to the rescue.

American Mennonites have a double interest in the *Lexikon.* First, they owe a debt of love and appreciation to the brethren Hege and Neff to enable the completion of the work so nobly conceived and so heroically carried forward. The *Lexikon* must be completed in its German edition, according to the original plan, and if possible, during the lifetime of Christian Neff. Second, Americans need an English edition of this great Mennonite encyclopedia, which they cannot well have before the German edition is completed.

Convinced that now is the time for action, a group of American Mennonite historians and research scholars who formed the Mennonite Research Fellowship in August, 1945, have undertaken a program of aid for the *Lexikon,* which they hope will enable completion of the original German work and the preparation of an enlarged and improved American edition. For this purpose a Committee on the *Mennonitisches Lexikon* has been established, composed of C. Henry Smith, A. Warkentin, Cornelius Krahn, J. C. Wenger, Robert Friedmann, and H. S. Bender, the last being chairman. This committee, for the present only a study committee, is developing concrete plans for a speedy completion of the German work and the preparation of an American edition.

The preparation of the American edition will be no

small task. Although little work will be necessary on the articles on European Anabaptist and Mennonite topics, except to bring them up to date in the light of the latest research and then to translate them into English, the American articles will need to be substantially enlarged and revised. It is not to be expected that this large enterprise will be completed in short order. However, immediate steps should be taken to arrange for the underwriting of the entire project, to secure the American rights, and to set up an editorial staff and arrange for publishers. It is to be hoped that this may be accomplished this year and that active work may be begun by the fall of 1946.

This is an enterprise in which all good Mennonites of North America should unite and, no doubt, will be interested. All American Mennonite branches, congregations, institutions, and enterprises will be fully recognized and adequately treated in the new work. The help of all Mennonite scholars will be needed, and the cooperation of all Mennonite publishing interests will be sought. By a united effort the future of the *Mennonitisches Lexikon* can be assured and a great service can be rendered, not only to the Mennonite cause in America, but to the entire Christian world.

Our Share in the Mennonitisches Lexikon

BY C. E. KREHBIEL

When the publication of the *Mennonitisches Lexikon* was begun in Europe in 1913, H. P. Krehbiel, of Newton, Kansas, had arranged with the editors, C. Hege and C. Neff, to act as American distributor.

The original plan was that the Lexikon should appear in thirty-eight pages each. Orders began to be placed here in April, 1913. Krehbiel's record contains 347 names of those who ordered one or more installments. The thirtieth installment was received in 1937, twenty-four years after publication began.

World War I wrought havoc with the venture. In order to aid in financing the project, it was arranged in 1921 that those who would pay $10 now should receive the thirty installments bound in two volumes. H. H. Ewert aided Krehbiel in soliciting such subscriptions: fifty-one were secured and the full payment was sent the publisher. (The bound volumes were received and delivered to subscribers in 1939, as far as possible.)

In 1923 an appeal for aid was made by the publishers to the General Conference of the Mennonite Church of North America, resulting in the appointment of a committee of three, composed of H. P. Krehbiel, J. R. Thierstein, and S. M. Grubb, who should aid the editors in the compilation of the American part. In 1926 this conference made a small cash contribution and also requested its churches to take offerings for the work; and the church papers carried supporting articles.

After the conference session at Saskatoon in 1938, its executive committee arranged with H. P. Krehbiel that he continue as American distributor of the *Lexikon*. The editors in Europe had approved of this when Krehbiel was called home. The second World War now intervened and Editor Hege has also been called home. Thus far it has not been possible to re-establish connections with the remaining editor, C. Neff.

Pioneering in British Columbia

BY B. B. WIENS

Those who are in part familiar with the history of the Mennonite settlements in British Columbia are moved with deep gratitude to the Giver of all good gifts, without whose blessing no endeavor can succeed.

We were eye witnesses to the utter poverty of the greater part of the settlers—a poverty which drove them to seek aid for the very necessities of life. We marvel when today we view the well established, independent Mennonite farmer of British Columbia. To illustrate the foregoing statements, let me picture, in brief, the present status of our people.

Yarrow

The center of the Mennonite settlements of British Columbia is Yarrow, the oldest settlement, situated ten miles from the pleasant city of Chilliwack. Established in 1928 by ten indigent families, Yarrow now sets the pattern in industrial progress for the other settlements. At the present time its homesteads count more than two hundred and fifty.

In the first days of their pioncer life the settlers found it necessary to do day labor for others, working also extra hours in the hopfields of the vicinity. Today—more as a sport—our people still continue to do some hop picking in the fall of the year.

Early in their pioneer days the settlers began to experiment with various crops, trying to ascertain what

On the street of Yarrow in 1928

On the streets of Yarrow to-day

The first dwelling-place at Yarrow

A dwellling-place at Yarrow today

would be most suitable for their land and what would yield the best income. In the course of years sugar beets were tried as well as row crops, such as head-lettuce, spinach, green beans, cabbage, and others. With many a failure and much patience it was found that berries yielded the best result. Today one can see spotted patches and larger plantings of strawberries and raspberries as well as fruit orchards which are under the care of the near-lying Mennonite nursery, whose fame has spread beyond the borders of the settlement. Chickenhouses are rising like mushrooms from the ground.

Also, the milk industry is now a going concern. The settlers finally decided to take the marketing of their products into their own hands. In 1937 the Yarrow Growers Co-operative Union was established. In 1938 a berry processing concern began its work of preparing and shipping berries to eastern markets and even to England proper. By 1943, a total of 2,300 barrels of raspberries—each barrel containing 400 pounds—were prepared for market. Yarrow has 350 acres of berries; Sardis, 75, and Arnold, 70.

The settlers also took the retail business in hand. A jam factory was established, as well as a produce station, a cold-storage locker system, a box factory, a grain elevator, two lumber yards, and two general merchandise firms, one of which was put on a co-operative basis. The Yarrow Growers Co-operative Union has a membership of 450 and in 1945 had a turnover of $985,000. It has branches in Sardis and Arnold.

The British Columbia Electric Company extended its service to Yarrow in 1934, and in 1941 a telephone system was installed.

The early, simple dwellings with their scant comforts are fast disappearing, and in their stead are rising well-built, modern homes with every convenience—homes that could well stand side by side with the similar homes of the larger cities.

Yarrow is progressing. It is "lengthening its cords and strengthening its stakes."

Sardis

By a somewhat circuitous road of some six miles, one reaches the second oldest settlement of Sardis. In the process of construction at this time is a bridge which, when completed, will reduce the distance to two miles. The hope is that, as homes are extended from either village, the two settlements will some day unite. When that time comes, the settlers hope to establish self-government. Should this be realized, a closer fellowship could be enjoyed between the two groups, and joint enterprises could be undertaken to the benefit of both settlements.

The first public school at Yarrow

New public school at Yarrow

Worship at Yarrow 1928

A song festivel at Yarrow

Because Yarrow and Sardis are but a short distance apart, they are competitors in some enterprises. Sardis, too, has two general merchandise stores, co-operative garage, and an up-to-date cold-storage concern valued at $25,000. Various projects are being undertaken by this settlement, and in respect to their homes they are somewhat ahead of Yarrow.

Almost daily these two groups are taking in new territory. Neighboring land is being bought up rapidly by individuals and by real-estate firms. Yarrow with its 250 families now boasts a population of 1,620, and Sardis, with 160 families, a population of 750.

Farms east of Chilliwack, which formally escaped the attention of the Mennonites, are now being bought, so that that group is now growing rapidly and almost encircles the city.

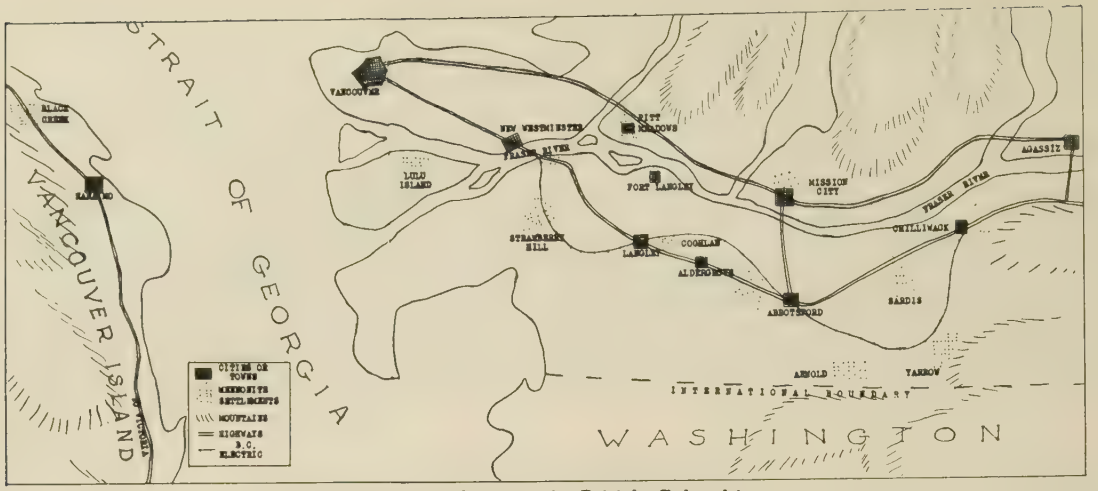
Abbotsford

The much younger colony of Abbotsford has struck a fast tempo in its development. Because others had blazed the trail through the experimental stages of pioneer days, this colony could benefit from past experience and could build upon foundations built by others. Those who thirteen years ago visited this new settlement and who did not hold out great hopes for these settlers now are astounded at the change which has taken place.

Once the district was wild with thick brush, which made traveling from farm to farm difficult, and the thickets with their tall protruding tree stumps offered a ghost-like appearance which in the darkening hours of night caused travelers to shudder. Where, before, there rose from amid the brushwork small, unsightly, timid homes, there can be seen today the friendly, well-equipped farms surrounded by lovely gardens and well-kept fields of strawberries and raspberries which supply the toilers with their daily work. The brushland, which at one time found no ready buyers, is now a different picture. The thickets are disappearing and stumps are vanishing fast in the path of the powerful bulldozers. Gravel roads now run their checkered pattern, tying farm to farm, and are building a colony whose friendliness draws an ever-increasing number of buyers for what land is still available.

Arnold and Coghlan

Between Yarrow and Abbotsford, along the railroad bed, lies the youngest settlement—Arnold. Because of the fertility of the land and the open country, this settlement promises a rich future. Its farmers are free to roll up their sleeves and begin work without first having to clear their lands of timber and brush. Looking at small Arnold from the high railroad bed, one wonders whether this latest enterprise will not yet outdo its older



Mennonite settlements in British Columbia

sister-colonies in many respects because of the potentiality of its fertile lands.

Thirty-three miles from Vancouver, in brush country, lies Coghlan. Pioneer days in this colony proved very difficult. Promises of a livelihood from its low-yield land were not too optimistic. The price of the land suited well the thin purses of the colonists, but the land gave little promise of filling those purses. Fields needed to be cleared of brush and timber. Settlers were poor and needed to work out; hence, this clearing work at home had to be done after a day's hard labor in someone else's field. However, with much perseverance, hard work, and trust in God, these valiant people succeeded in an overwhelming task of building their homes and making their fields productive. Today comfortable homes and rich berry fields surrounding them are witness to the great progress which Coghlan has experienced in relatively short time. Its soil is too poor for much expansion in the milk industry, but is excellent for strawberries. Coghlan holds the record for the quality of these berries. This success with berries, as well as the development of the chicken and egg industry, has brought the Mennonites of Coghlan out of poverty and established for them a good livelihood. Some have even become rich. Not so many years ago one could buy ten or more acres of this land for almost nothing—today one must dig far into the pocket to buy any of its land.

In all fairness, mention should be made of smaller Mennonite groups that have settled in places like Mission, Strawberry Hill, Black Creek, Vancouver Isle, Oliver, Renata, and Okanagan. Little information regarding these settlements is available. It is known, however, that these Mennonites, too, are well established.

Vancouver

During the war years many able Mennonites, attracted by high wages, left their farms to seek employment in the business firms of Vancouver. Just how many Mennonites there are at present living in Vancouver, one cannot say. Some of these have left the Mennonite faith and have joined other denominational groups. The General Conference church in Vancouver counts 73 members. The Mennonite Brethren church has a membership of about 225. Now that there is a slack in business, many Mennonites are again returning to the farm, in some cases because they have lost their positions.

Reasons for Prosperity

The thronging of the wealthier Mennonite families from the colder prairie provinces into British Columbia calls for an explanation. It is evident that British Columbia has become a choice spot among land seekers. Perhaps the main reason for this is its more temperate climate. Whether it is a healthier climate remains to be seen. A further reason may be that the Mennonite colonies, knit so closely together, offer a surer guarantee for keeping aflame for the younger generation the principles of our faith and the heritage of our Mennonite spirit. There may be other reasons. People are paying enormous prices for land in British Columbia. Where in former years an acre sold $10-$140, without hesitation it now brings $1,000-$1,500 per acre. This, to be sure, is not normal; it is due to the war years. Just what the future will bring in land prices time will tell.

Cultural Life

The typical Mennonite in British Columbia is not so engrossed with his daily livelihood as to leave no time for cultural pursuits. On the contrary, people seek to leave to the oncoming generation a heritage rich in intellectual and spiritual values. The educational program is keeping pace with material progress. Besides a well-organized elementary school system, the Mennonites in Abbotsford have established a high school which for the last two years has operated successfully with an enrollment of 105 under the instructorship of three qualified teachers.

For the past year a similar project has been operating in Yarrow. The present school buildings are simple in structure. A building program, however, with every

modern convenience in mind is now under discussion. It is hoped to begin with the building of a high school at a cost of $75,000. "Where there is a will, there is a way." Eight teachers have been hired for next year. Grade 13 is going to be added.

In sponsoring their own school for their youth, Mennonites can give religious training and, besides the usual subjects in English, maintain the German language as well. Efforts to keep alive our Mennonite principles and heritage and to give youth a sound basic education are aspiration worthy of endorsement. The good work that these schools are doing has already made itself felt among the people.

In Yarrow, two printing establishments are putting out the papers, *Der Friedensbote* and *Unser Blatt*. A bookstore provides settlers with good reading materials. There is room in our midst for a good loan library; that may come later. Such a project would do much to draw youth away from the "cheap" reading material with which the "loan shelves" of business firms now provide them.

Religious progress has been made in these Mennonite settlements of British Columbia. To further the spiritual life of the settlers and to nurture their growth in the spirit, even the smallest settlement has its church or worship center, in which the unadulterated truths of the Word are being taught, and whose doors are closed to false teachings. Choirs add much to worship services and at times induce a lax church-goer to become a faithful worshiper. Sunday schools and Christian Endeavors are now a part of the church program in each colony. They do much to instruct the youth and to train them for church leadership. Yarrow has had a Bible school for many years. In Abbotsford there are two Bible schools. One is operated by the Mennonite Brethren church and the other by the General Conference group.

Today each Mennonite settlement in British Columbia is a landmark of unprecedented development. Neither the strongest optimist nor the dreamer could have fancied such stupendous progress. This improvement is not due so much to the easier flow of money during war years, but rather to the untiring efforts of settlers, to their integrity, practical sense, and complete trust in God.

What Makes a Woman Beautiful?

BY ELLA W. SUTER

The search for beauty is an undying quest because of its deep spiritual basis. It is only because it has been cheapened by empty and infantile interpretations that men often regard it with a mixture of benevolent contempt. A little girl soon knows—we know not how—that she should be both lovely and lovable. For us to tell her that she needs to be only the latter will do no good and may cause a lot of trouble. She has heard a voice long before she was able to hear ours, and unless she deliberately closes her ears, she will hear it all her life. If we have the wisdom to guide her quest into the right channels, she will be spared much wandering in the wilderness, and may at an early age arrive at the ideal which the Apostle holds up for us, "the immortal beauty of a gentle and modest spirit, which, in the sight of God, is of rare value." (I Peter 3:4, Moffatt)

What a lovely woman the wife of Peter must have been! The above words, written in old age are sheer ecstasy. Perhaps her husband, by an appreciation of spiritual beauty, helped her to "grow lovely, growing old." We have the choice between growing old or getting old. The latter will happen without any help on our part, but the former requires a great deal of discipline and a clear concept of what is "immortal beauty."

Spiritual Beauty

James Montgomery Flagg, an eminent American artist and portrait-painter in an article entitled, "The American Helen," expresses his concept of beauty as follows:

> Physically attractive women are the most plentiful thing produced in America . . . there are comparatively few, in my opinion, to whom the adjective "beautiful" can be justly applied.
>
> For beauty is infinitely more than physical veneer. Long ago, we of the western world, chose woman as the very symbol of spiritual beauty . . . For us, woman is truly the keeper of the mysteries and the appeaser of many . . . If there be no beauty in woman, the race goes hungry and is not fed.
>
> In America today we are on short rations, starving for genuine feminine loveliness. We breed many professional beauties, but with few exceptions they are shallow, thin-souled creatures, emotionally anaemic and intellectually underdone. Quite bluntly, our national ideal of beauty is juvenile, characterless, skindeep . . . In selecting our Queens of Beauty, we have

> substituted the tape measure and the make-up mask for the inner light of the spirit. From long professional experience with these so-called "beauties" I have discovered that their lives, utterances, and ideals are utterly lacking in significance; externally decorative, they are inwardly a bleak and sterile vacuum . . . Truly beautiful girls would not enter such contests, for a truly beautiful woman could not be so unutterably vulgar . . . This exclusive interest drives women far off the course of true beauty and spells dullness and frustration at last. For flesh, uninhabited by spirit, tends to deteriorate with appalling rapidity.

This artist then enumerates five fundamental qualities of the spirit which will endow women with beauty, quite independent of features, coloring, or physical figure. They are, in the order named: serenity, kindness, courage, humor, feminine vitality.

How true it is, again, that all our problems in the final analysis are spiritual problems. We need the Christian faith to achieve the first four of these qualities, and to a degree, even the fifth. Like the gates of heaven, they are equally open to all of us.

Serenity

Serenity is that peace which comes to one who has heard, beyond the noises of his day, the silence of eternity. Like the ocean shell which seems to carry within itself the sound of the waves, such a soul forever hears the echo of distant shores. In California are giant redwood trees over 300 feet high which have stood there since the days of Ezra and Nehemiah. These monarchs of the forest have seen empires rise and fall, and a thousand years are but as yesterday when it is past. To spend an afternoon on the soft mat of pine needles beneath these trees and to listen to their soft murmur hundreds of feet overhead floods the soul with quietness. There are great souls who, though their feet are firmly planted on this earth, reach high above the petty trifles of everyday happenings. To meet them is to get a breath of fresh mountain air and to experience a bit of the freedom of the human spirit. There are available to us wings with which to mount up as eagles, but much of the time we are faint and weary as though we did not know or had not heard. Serenity is not gained except through a deep experience of the forgiveness of God and His cleansing grace. Without this, the silence of eternity is unbearable; it is filled with accusing voices of guilt and spectra of fears. For the true disciples, however, such silences with God are inexpressibly precious. Their message goes with them through busy days and keeps their souls steadfast and sure. "I will fear no evil, for thou art with me."

Frequently we find that a face, in death, seems to be smiling. It is a face relaxed. A blind man at the age of thirty regained his sight through an operation. When asked what impressed him most, now that he was able to see, he replied: "I was most surprised at the strained, worried faces of my friends. I did not know that people are so burdened with care." How often we need to ask God to forgive us for the heresy of worried, fearful faces. Isn't it a bit incongruous that we, children of eternity, should so forget our true citizenship and become hurried and worried about the things of today? Thus we confuse and puzzle the children of the earth.

Serenity, however, is not a detached "practice of the presence of God." Service is one of God's first laws. Whereas Peter speaks of "the immortal beauty of a gentle and modest spirit," Paul writes in I Timothy 3:9-10 about the way women should, or should not, adorn themselves, and adds that their adornment should be "with good deeds as befits women who make a religious profession." A prayerful attitude will give serenity in the midst of pressing toil. The beauty of an ordered life is a requisite for a serene spirit.

Kindness

Kindness is that generous quality of the spirit which sheds joy and helpfulness with warm graciousness. The kind person has found life so rich that he can continue to give away without asking anything in return. Kindness is true emotional maturity. Babies are egocentric; the whole world revolves about *them* but the adult should have learned that he is a part of a great whole—a link in the chain of life reaching into infinity. Freely he passes on what he has so freely received. To such, life goes on and on, and frustration and discontent are no part of their experience. Such persons are beautiful and happy, and they remain young in heart. When middle-age and boredom—dangerous enemies of health and beauty both of body and of spirit—catch up with them, they rededicate themselves to the great adventure of living, saying with Browning, "The best is yet to be; the last of life for which the first was made." Beauty and happiness are not found by consciously seeking them; but like jam, you cannot shed them abroad without getting a little on yourself.

Courage

Courage is the result of experience and can be acquired early if parents, together with the child, face life as it is. It is a quality which grows with use and it is a happy habit. Courage is the faith of the swimmer who trusts the water to do its part and meets the oncoming waves with confidence. Courage is that upon which man depends amid the changes and perils of life. The woman of courage has met life, has explored its mysteries, and has appropriated its strength. She has accepted pain and sorrow as the dark doors to a life of joy, appreciation, and understanding. She has faced death—its impenetrable silence, its awful majesty—and seen beyond it. She has experienced loneliness, and resolved its terror: "I am not alone, for the Father is with me."

Humor

Humor is that twinkling quality that helps us see life in true proportion. Knowing that our troubles today are often our jokes of tomorrow, we can laugh a little today. It is a mind-set ever ready to see something a bit droll or amusing to relieve the monotony of dull routine. This is, after all, a world where things sometimes go wrong. Ten years from now you may be the life of the party as you tell how the first time you made grape-juice and how, after working all morning, the bag with grapes was dripping serenely into the pan, and how—just as it was almost done—the string broke . . . or how your neighbors—the high-powered Joneses—called, just after the plaster had come down. This day will never come again. It is too bad about the grape-juice, but there will be more. And the plaster will be repaired. But the day in which I have not shed joy, happiness, and contentment will not return. Life will draw lines in our faces after we are thirty-five, and how blank we would look without them. Let us not allow them to be lines of discontent, worry, and fatigue; but rather of resolute courage, twinkling good humor and of a thoughtful, sensitive spirit.

Vitality

Feminine vitality is the last quality mentioned by this portrait painter. Of this he says:

> Endowed with this vitality, women glow with an incandescence of spirit that can be felt, if not actually seen. Yet this intangible quality makes itself evident in a thousand social and personal ways . . . Give me this quality in a woman, and I care not whether her wrist is too thick, or her mouth too large. But without it, no classical perfection can interest me, either as an artist or as a man.

This feminine vitality is natural in young women. They need it, too, since they haven't had much time to acquire the beauty of spirit. Marie Stopes, author and lecturer, says: "When I was sixteen I was vain because someone praised me, and my father said: 'They are only praising your youth. You can take no credit for beauty at sixteen. But, if you are beautiful at sixty, it will be your own soul's doing. Then you may be proud of it and be loved for it.'" Take care that you keep this physical vitality. It will give zest to life. It will be easier to laugh at small troubles and easier to keep faith and courage when facing life's larger problems. There is no beauty-parlor substitute for it.

Remember, too, that spiritual beauty must soon begin to replace the lovely contours of your face. Wouldn't it be foolish to spend much money and effort to provide a beautiful frame for a photograph which is poorly lighted, dull, and uninteresting? So, of all that you wear, your expression, the light of your spirit in your face, is the most important. Your apparel should be a becoming complement. You express your personality through your clothes, but it is *you* that's important.

Beauty and Discipline

If any of you suspect that nature made you over a rather plain pattern, don't waste time and emotional vitality in envy or self-pity. These are among beauty's worst enemies. Many of you know Helen Hayes. By her own admission she is really quite plain. But her personality is so radiant and lovable, so very kind, unselfconscious, and unassuming, that she would put hundreds of so-called beautiful women in the shade. There is even a theory abroad that the plain woman has an even or better chance than her prettier sister of becoming attractive, because she knows that she must work for it, while the prettier girl may make less effort. But no undisciplined woman is beautiful; and discipline means hard work improving oneself.

American women need to rededicate themselves to the spirit of great womanhood, which is the essence of beauty. It is developed in the crucible of life. It cannot be bought or borrowed, nor can one give it to another. It is not incompatible with hard, calloused hands, and deeply lined faces. It is the radiance of a great personality without which "the race goes hungry and is not fed."

Maude Sumner Smith has given us a challenging poem:

God Give Us Women

The time demands
Women, not too young in thought
And not too old.
Women with a sense of youthful power,
Women in the world and in the home.
Women who love life as pioneers;
Whose hands know much
Of homely tasks made beautiful;
Whose minds run not in fleeting fads
But draw upon eternities.
Women who smile through tears
And whose years
Are not as great as they.
Women full-souled with vision and
Great hearts, that mother all Humanity.
The Earth will then be lifted up,
When women understand their destiny.

Prayer

By Harold Buller

A hallowed breath of heartfelt thought;
A golden moment delicately wrought
In mingled peace and pain;
A glad refrain of fluted song
Sung where the soul thus gently blest
Encounters rest—
A prayer.

What Have We Lea

BY AL

When all the evidence is in, the Mennonite church of the United States may find that Civilian Public Service has been one of the events of major importance in the last several decades of its history. To date, the program is still going, and we are too near the scene to give an objective evaluation. Originally the program was agreed to for a period of one year. Before that year was up along came Pearl Harbor and with it four years of war with a provision for an alternative service program which is still continuing. The program has taken on proportions that no one had anticipated. The peak load, in terms of numbers of men in camps and units operated by the Mennonite Central Committee, came in September of 1945, when the month-end figure stood at 4,288. Of these, all but about five hundred were from Mennonite or affiliated groups. Through the more than four years it is likely that more than 5,000 Mennonite young men were in Civilian Public Service for a longer or shorter period.

Camp Experience

The men lived in groups of varying sizes: Base camps into which men were inducted usually had a capacity of 150. Small units such as Mulberry, Gulfport, Hagerstown, and Lincoln Farm Units contained about 35 men each. The units in our state mental hospitals and training schools varied from 15 to over 100 men in size. In each case it meant that men coming in had to make an adjustment from home life and from living in private quarters to living with large groups. From this group living there was no escape: Men worked together in groups, lived together in dormitories, ate together in a mess hall, played together, studied together, worshipped together and in short were virtually deprived of all privacy.

By and large, men in camps and units operated by Mennonite Central Committee came because of convictions founded on religious grounds. Whether they had come to these convictions in their home, in the church, in the school, or largely through their own experiences is difficult to determine; but the majority came because of religious reasons.

It should likewise be stated that the Mennonite church, as such, conceived of the program as a part of the program of the church. It looked upon it as an opportunity to nurture a substantial group of its young men in the faith. Never before had the church been in a position where it could reach a group of 4,000 of its young men in an educational program. Civilian

AT LEFT: Welcome to "Snowline" . . . Leaders at Denison . . . Sequoia side camp—Snowbound! . . . Warning—men at work—Camino . . . Men at Terry—tarry over lunch.
BELOW: Cleveland vs. Macedonia C.P.S. From Kodach

Civilian Public Service?

EDDERT

Public Service provided this opportunity. The use of the term "education" will require that we think of it more as a learning experience than as formal classroom work. There was some formal classroom work carried on, yet it would be conceded by all that more was learned through the processes of living together in the dormitories, by working together on the project, and especially through the medium of problem-solving experiences. The last-named was certainly the medium of the greatest learning experience. Fortunate was the man who knew the principles necessary to guide him in these problem-solving experiences for they usually arose quickly without premonition or warning, and were usually of the type that required a prompt answer.

Perhaps the project superintendent would request men or individuals to drive trucks for collection of scrap or paper. Should they do it, and if not, why not? Or men were faced with the problem of using forced restraints on patients in the hospital. Everyone seemed to be doing it, why shouldn't they? Or again the problem of private devotions in a crowded dormitory where radios were still going full blast and the hilarity of the "bull session" had not yet subsided. How does one solve these problems? More serious often came the problem of caring adequately for one's dependents. (The government provided neither pay nor allowance for dependents of Civilian Public Service men as they did for men in the armed forces.) Dependents frequently found themselves in crowded quarters in the homes of parents or parents-in-law. If the theory is well founded that we learn most through problem-solving experiences, then Civilian Public Service has been a good educational experience in the best sense of the term "education."

What has this experience meant to us? Let us approach the question in a twofold way. What has it meant to the individual and what has it meant to the church?

What Has It Meant to the Individual?

The negative side

Not all of the lessons learned can be placed on the positive side of the ledger. The men came to camp just as they had been at home, and it is conceivable that we did not all come having reached a maturity that would assure a positive product. Perhaps it is true that Civilian Public Service did not actually change many of us but rather accentuated our already inherent tendencies. On the other hand, it may well be that numbers of us

AT RIGHT: First Mennonite Camp—Grottoes . . . "And so the wall was built" . . . On the level?—Three Rivers . . . Beginnings of Deerfield Dam, Hill City . . . Deerfield Dam completed.

BELOW: That's plain—irrigate!

gerich

have changed and that some of us have changed considerably. One suspends judgment regarding the effects on us of such things as our work habits. From home we were used to work that was well planned, that we could finish in a short time and then go on to the next job. In camp our work was often not well planned, and sometimes we were quite certain it was "made work." What effect this will have remains to be seen; but having been subject to it for more than four years, we will need to be alert to the probable effects.

One wonders also what may have happened regarding the thought-life of individuals. Many of us came from rather conservative backgrounds, and suddenly we were thrust into this motley crowd where all extremes of thinking were represented. What the results will be is too early to say, but one can observe that it has brought confusion to the minds of some. Whether there will always be enough light finally to find one's way through, remains to be seen.

Another question that one might consider is this: How have we been affected by the fact that for the last four years or more our basic needs have been provided? Though we learned to get along with little, yet we were assured that the necessities of life would be supplied. What effect will this have on us? Will it not be somewhat difficult to adjust again to the hard, cold world where "everyone looks out for himself and the Devil takes the hindmost"?

Or is it not conceivable that in groups as large as they were there would be bad habits as well as good habits and that the bad ones had potential carry-over possibilities the same as the good ones?

Despite the many questions that one could raise regarding the effects, one can also point out a group of positive contributions that have come to individual campers.

Positive achievements

1. Here was an excellent opportunity to *deepen one's religious faith.* There was time for thought and reading, and one could discuss one's thinking and test one's reading in group discussions. The church provided ministers who gave counsel and guidance. Individuals were encouraged to participate in religious services, in conducting morning devotions, in leading discussions, in leading prayer meetings, or rendering topics for Sunday evening services. Reference has been made already to the numerous problem-solving situations that arose, which challenged and strengthened our convictions. Certainly the opportunity was there and the occasion was ripe for a deepening of the faith. One must add, however, that this did not happen inevitably nor did it come for each one of us. Many of the men did take advantage of this great opportunity and have found their faith in God more deeply rooted through this enriching experience.

2. We had occasion to *widen our knowledge concerning our several Mennonite constituent groups* and to learn to appreciate them. Perhaps few of us knew much about other groups of Mennonites before coming to camp, but in camp we learned to know individual personalities from all groups; and we learned to know their strong points as well as their weak points, and over a period of time we developed an appreciation for each other. This bids well for a close fellowship among the oncoming generation of Mennonites, and one looks with anticipation toward the time when we can work together much more closely and effectively.

3. We have had occasion to *learn to know and to appreciate our heritage.* Never before have more than four thousand of our young men been exposed to the knowledge of the basic tenets of our faith. We have had occasion to ferret out the fundamental faith of our Anabaptist forefathers which prompted them to strike out on a course that became so costly. We were delighted to learn how directly their faith was built on the Scriptures, particularly on the spirit and the teaching of our Master. For numbers of us there has developed a deep appreciation for this rich heritage which is ours.

4. We have had occasion to *become better acquainted with the Scriptures* and to apply them more directly as a guide in our everyday life. In them we have found the unique self-revelation of God, and we have found that not only were we seeking Him but He was seeking us. In them we have rediscovered the life of Jesus, His teaching, and how through Him God provided the reconciliation of man to Himself. In them we have seen how Jesus himself made use of the Scriptures in His day and how dependent He was on them. If He could not get along without them, how much more do we need them. In them we find God speaking to the innermost and deepest needs of man, "deep calling unto deep"; thus they have become for us a guide for life, much more so than ever before.

5. We have been *exposed to various methods of problem solving.* We have learned that there are some ways of dealing with problems that are much nearer the Christian method than others. We have learned to understand Jesus more clearly when he taught us how to deal with the individual who trespasses against us, and we have learned to appreciate Matthew 18:15: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Here is the secret to the way of restoring a broken fellowship between brethren.

We have found too that there are various ways and means of solving group problems, and that the types of administration of groups differ widely. Among the several types of administration, many of us have come to appreciate the type which shows a keen sensitivity to the problems and needs of the group, where the one who is charged with the administration considers himself the servant of the group rather than the one who lords it over

nis fellowmen by virtue of his position. If, in his administration, he avails himself of all the resources at hand within the group and nearby, if he makes every effort to get complete and accurate information relative to the problem at hand and then sets out to meet the problem as "our" problem, he will soon find his task easier and his load lighter, because he finds himself working together with the fellows in the interests of their common welfare.

Civilian Public Service should have cast considerable light on the path of Christian administration. One of the most direct avenues of service to suffering humanity came in Civilian Public Service through the chance we had to serve in mental hospitals and state training schools for feeble-minded. Probably more than 1,500 men have served in one or another of these institutions under Mennonite Central Committee direction, and these men have had occasion to become acquainted with the situation at firsthand. On the one hand they have seen the crying need for the type of help that understands the mentally ill and is capable of rendering the type of service they so much need. On the other hand they have seen the difficulty under which these institutions are administered. As state institutions they are beset with politics and governmental red tape. This body of men can come back into the church with an understanding of the patient, the attendant, and the hospital administration; and they can give to our churches information that will build sympathetic understanding of the whole problem of mental hygiene.

What Has the Experience Meant to Our Church?

In general

Through the Civilian Public Service program it was possible for the Church and the drafted man to give a combined witness. In World War I this was not the case; the witness was made largely through the conscientious objector who refused to enter military service. Although individual ministers came to give such assistance as they could to the men in the camps, the Mennonite church as a whole could not enter into an active witness for peace in World War I as it could in World War II. Also, in World War II, the church membership throughout the Mennonite constituency in our country was confronted with a decision almost the same as that which confronted the draftee. The entire Mennonite church membership needed to take a position relative to the question of participation or nonparticipation in war, at least to the point of supporting or not supporting the alternative service program. Thus it enabled a much wider witness than only by those who were drafted as conscientious objectors: It permitted nation-wide, joint witness of the church and Civilian Public Service men. This helped the entire Mennonite church in that it had to re-evaluate one of its basic tenets of faith: the principle of nonparticipation in war.

It likewise enabled the Church at large in our country to help keep alive the principle of religious freedom. Here was a program built around the fundamental concept of freedom to follow the dictates of one's conscience; and individual church members as well as whole church bodies could rally to its support. The position of the conscientious objector is essentially one of religious freedom, and one of the outstanding services which the alternative service program has rendered to our country is that of keeping the conscience of the nation sensitive to this great principle. We are indeed grateful that in this great country of ours this basic principle has received such considerate recognition and treatment.

More specifically, the alternative service experience has had these effects upon our people:

Rethinking the peace principle

It helped our church to come to grips anew with the peace principle. Our church was confronted with two questions:

1. Do we still hold to the principle of nonresistance and the way of love as taught by Jesus and as practiced by our Anabaptist forefathers? To this our church answered Yes, although not solidly and with one accord.

2. Do we believe in the principle of peace so strongly that we are willing to pay the price? Again our church answered affirmatively, and this in spite of the high cost of operating the alternative service program.

Learned to work together

Through the alternative service program the various Mennonite and affiliated groups found themselves working together in an organization adequate to administer a nation-wide program. In the Mennonite Central Committee part of the program there were more than fifty units, scattered throughout the country from one coast to the other. This organizational setup and this bond of unity found the Mennonite church prepared to undertake other areas of activity when the need arose. For a long time before Civilian Public Service, the Mennonite church had taken active part in the relief program. However, never before was our church able to minister on such a large scale to the relief needs, and one of the reasons that they could do so now was the organization that had been developed. Our several groups were working together as a unit, and the effective service in a common effort was already a demonstrated fact. When the doors for relief opened, we were prepared to offer our services in terms of money, materials, and personnel. We are grateful that the organization and unity had already been effected and that our church could step in to offer this relief service in this manner. We hope that our people will never grow weary in well-doing in this great service, which they are now able to render "in the name of Christ."

Learned to administer

We learned that we could administer an alternative service program. Although we had not had any previous

experience that qualified us for this work, yet we were able by the grace of God to administer. We learned also that we could finance such a program even at the cost of more than three-quarters of a million dollars annually. This sum would have staggered us a decade ago, but again the grace of God enabled our people to provide the necessary finances so that both financially and administratively the needs of the program were met.

We have discovered that our young people are capable of carrying responsibilities. Never before have we had such a great potential of young men in our church who have already shown their capabilities. They have served in responsible positions: as regional directors, as camp directors, unit leaders, educational directors, business managers, camp clerks, in technical agency offices, etc.; and they have served well. What this may mean to the church we cannot answer now, but it bids for a strong service that these men may be able to render to the church of the future.

We are different

We learned that we differ from some other Christians in certain things. Wherein do we differ and why?

1. We are *nonresistant Christians.* Our nonresistant principle comes from the New Testament principle of going the second mile, of turning the other cheek, of loving our enemies, of "resisting not" evil but of overcoming evil with good. While it has a negative connotation upon first impression, it becomes a very positive principle when in action. In place of gaining its point by law, it operates on the level of love which restores the broken fellowship; in place of using the tactics of pressure to gain its point, it expresses instead its concern on the basis of principles involved; it does not insist on personal rights, but rather gives thought to the obligations and duties that one has when under the Spirit and direction of Christ. When compelled to go one mile, the nonresistant Christian does not resist the compulsion, but rather stands prepared to volunteer the services of the second mile.

2. We differ in that we attempt to *take the Bible as the guide and the authority of our total life.* It expresses itself, first, in making Christ central in our total program. This makes our emphasis different: it accounts for the frequent religious meetings, the opening of meetings with prayer, Scripture reading, and singing; for our emphasis on morning devotions; for strong emphasis on Bible courses in our camp programs and for having a primary concern that the total program be operated in the Spirit of Christ. Second, it expresses itself in the type of representative democracy which is characteristic of our administration. It is not a pure democracy where each decision is arrived at by show of hand, but rather the type of democracy where the concerns are stated, the opinions heard in open discussion, and the decision reached. The decision may be reached either by the total group or by those charged with responsibility in the situation in the light of the best judgment brought to light from the resources available, the needs prevailing, and the principles involved. Our Anabaptist forebears felt that the Sermon on the Mount was the only set of laws they needed. Here was the constitution under which they lived and which for them gave all the direction needed for the life of the Christian, whose life here on earth was but a preparation for the real citizenship in heaven. This emphasis upon the Bible as our guide in this life needs to be re-discovered and much more completely captured so that it may again blossom forth in its full beauty. We have only begun to see that there is a uniqueness here which needs to be recaptured, and the full meaning and import of it we have scarcely begun to comprehend.

What we should learn

In conclusion, I should like to point out a few areas in which one would like to see much greater progress and development in our church. One looks hopefully toward the future, and as one looks ahead one desires that we do not overlook the following:

1. We must not neglect the nurture of our people in the *basic tenets of our faith.* If our faith is founded on the Scriptures, which we firmly believe it is, then it is founded upon solid rock. We must be much more positive in the teaching and the promotion of our faith in the future than we have been in the past. One of the best ways to nurture such a faith is by active participation on the part of young people in Christian service-program. During the period of war we served in an alternative service program under compulsion of the government. Now during peace time we ought to continue a similar service though not under compulsion of the state or any outside forces, but upon the compulsion of the spirit from within. Such service must always place Christ at the center and see to it that it is for Him that the work is done.

2. There is need for the development of a *greater tolerance toward each other.* Tolerance is not the acme of Christian fellowship; in fact, it is only the beginning. What one should like to see is the development of a Christian tolerance which seeks to understand. Too frequently we are ready to recognize our differences; and finding that we differ, we are ready to let each go his own way. Ought we not to strive to learn to appreciate each other so that our fellowship can become much stronger? We need much grace to develop the gift of a forgiving love and reconciliation so that a strong and vital fellowship can be built.

3. We want to learn to be *firm in our convictions without being dogmatic and dictatorial in our methods.* Sometimes our dogmatism may be evidence of a lack of clarity on our part, or it may betray an unwillingness to concede a point.

HIGHLIGHTS AND SIDELIGHTS OF THE MENNONITES IN BEATRICE

BY W. C. ANDREAS

European Background

Religious persecutions prompted our ancestors to nigrate from Holland to Germany during the last half the sixteenth century. Since 1788 many Mennonites ad been migrating to Russia. Again many went to ussia when a general conscription law was passed. In rder to check this movement to Russia, the German eichstag, in 1867, exempted all Mennonites from further ompulsory military service, but within a short time his law was again repealed and the migration renewed. wo years later the government passed an ordinance ermitting conscientious objectors to engage in various inds of non-combatant service. Delegates to Russia n an interview with government officials gained the mpression that in that country too the promise of omplete exemption from military service would soon e withdrawn.

Investigating America

America was now the only place where they could go, but this was generally considered to be an adventurer's country, a hiding place for criminals and fugitives from justice. To go there would necessitate being constantly armed with loaded revolvers, and this would hardly be the proper thing for defenseless and nonresistant Mennonites to do. Crossing the Atlantic would involve a big risk, and settling on the prairies of an uncivilized country would result in untold hardships; but there was nothing else to do. By this time some 50,000 to 60,000 Mennonites lived in Russia, and many of them were looking for another place of refuge. It was finally decided to send a joint delegation from Russia and Germany to investigate America. The elders Leonhard Sudermann, from Berdyansk, and Jacob Buller, from Alexanderwohl, South Russia, were joined in West Prussia by Rev. Wilhelm Ewert to make this journey. Returning to Hamburg on September 5, 1873, they gave detailed reports to their respective churches. The following year Aaron Claassen, accompanied by Peter Toews, of the Heubuden Church, West Prussia, went to America for the purpose of making additional investigations. A. Claassen had already spent two and one-half years in Russia and was convinced that they could not depend on securing religious freedom there. After spending some time in Berlin (now Kitchener), Canada, Mr. Claassen visited the Mennonite settlements in Minnesota, Kansas, and Nebraska before returning home again in November, 1875. He was favorably impressed with conditions in the United States and urged his people to make it their future home.

The First Group Arrives

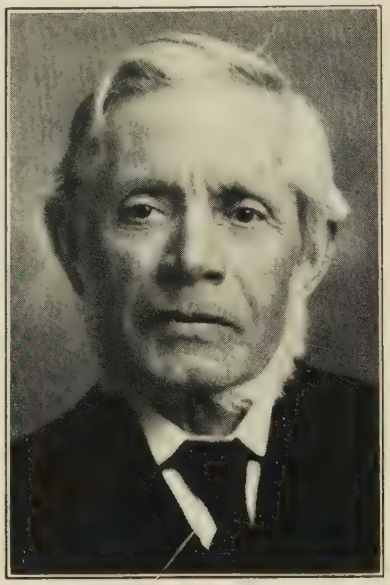
The Heubuden Church had approximately seven hundred members at this time, but only a comparatively few were willing to leave their comfortable homes. The German government had, a short time before, made some concessions in the form of non-combatant service. There were about thirty families, however, who decided to dispose of their holdings and face the hazards of establishing themselves in this new and unknown land. Elder Johann Andreas, of the Elbing-Ellerwald Church had earnestly pled with his people to abide by their faith, but to his keen dissapointment only the members of his immediate family and one or two other families followed his advice. Leaving Germany on June 15, 1876, they went directly to Mount Pleasant, Iowa, arriving there in a heavy rainstorm on the evening of July 3.

Elder Gerhard Penner Jr.

Cornelius Jansen, a former German Consul to Russia in the city of Berdyansk, who lived temporarily at Mount Pleasant, met the 116 Mennonites from the Heubuden and Elbing-Ellerwald churches. He had been exiled from Russia in 1873 because of his activities in helping the Mennonites to come to America.

Kansas or Nebraska?

Within a short time the immigration agents for the Atchison, Topeka, and Santa Fe, and the Chicago, Burlington, and Quincy railroads took the prospective settlers in hand and showed them extensive land areas in Kansas and Nebraska that could be bought at a low cost. The people living in Kansas claimed that hedges and winter wheat could not survive the severely cold winters in Nebraska, while those living in Nebraska feared the extremely hot summers in Kansas. After considerable deliberation, Rev. Peter Dick grew tired of waiting for a united decision and proceeded to buy a farm near Peabody, Kansas. Within a short time nearly one-half of the group followed his example and purchased land from the Santa Fe Railroad in Butler and Harvey County, Kansas, while the other half followed Aaron Claassen's advice and located in Gage County, Nebraska. Mr. Claassen, in the meantime, had become interested in a daughter of Cornelius Jansen, who by this time had already made his home in Beatrice, Nebraska, and had purchased large areas of land from the Chicago, Burlington, and Quincy Railroad in an adjoining county. A few years later, on January 9, 1899, Mr. Claassen was married to Anna Jansen, while his sister, Catherine Claassen, was married to Wilhelm Andreas, in a double wedding ceremony.



Lehrer J. K. Penner

Two Faithful Elders

While still living in Mount Pleasant, Iowa, the elder Johann Andreas told his family that he in all probability would have an experience like Moses in that he too would not get to see the promised land. A few days later he died, and his remains were brought to Beatrice for burial in the Beatrice city cemetery. Two other members of this group died from typhoid fever while still in Mount Pleasant, and were buried there.

Elder Gerhard Penner, of the Heubuden Church, who had served his congregation as elder for many years, pleaded with his members to follow him to America because their freedom of conscience was endangered. But only a few relatives and friends joined him. This group arrived in Beatrice in June 19, 1877. Elder Penner was feeble and sick when he arrived, but he called the church members together to commemorate the Lord's Supper and to organize the Mennonite Church of Beatrice. At this important gathering in the fall of 1877, ninety-eight members were present. Elder Gerhard Penner passed away in February, 1878.

Church Life in the Pioneer Days

The first church services were held in private homes and, later on, in the county court house, with Rev. Heinrich Zimmermann and Rev. Andreas Penner in charge. Having no local church elder at this time, the elders Isaak Peters, of Henderson, Nebraska, and Leonhard Sudermann, of Whitewater, Kansas, were asked to officiate on special occasions like communion and baptismal services.

A church, patterned after the one in Heubuden, Germany, was built during the summer of 1879 about four miles northwest of Beatrice. The building, however, caught fire from a defective flue during church services on December 21 of the same year, and burned to the ground. It was rebuilt on the same foundation the following spring. The construction was along very plain lines, with an elevated, enclosed pulpit and a row of elevated and enclosed benches on either side of the pulpit. The ministers occupied the seats to the presiding preacher's right, while the *Vorsaenger* ("song leaders") sat to his left. The ministers took turns in bringing th emessage, and the song leaders took turns in selecting the songs and leading the singing. There were no musical instruments and no song books with notes; the song leaders remaining seated, started the singing, and tried to keep it at the right pitch. There was little interest in missions at this time; the first collection raised for this purpose was at the annual business meeting in January, 1882.

While there was no Sunday school in the old country, the need for such training was soon recognized, and Rev. Heinrich Zimmermann, a gifted minister, offered religious instruction in his home to the children on Sunday afternoons. A similar group met in the house of Rev. Johann Penner III. Several years later, however, the increasing attendance made it necessary to provide more room; therefore, a small Adventist church building was rented for Sunday school purposes on Sunday afternoons, as well as for church services one Sunday each month, to accommodate the members who were living in town and who found it difficult to get transportation to the country church. It should also be mentioned that special catechetical instruction was given by the church elder to baptismal candidates on every Sunday afternoon

etween Easter and Pentecost. In 1881 the first attempt as made to provide some schooling in the German nguage. Miss Helene Hamm, later Mrs. Wm. Penner, arted to teach German in her urban home, the ttendance increasing to twenty-five within a short me.

A New Arrival from Asia

Another group of Mennonites, including the two inisters Rev. Johann Jantzen and Rev. Johannes K. enner, came to Beatrice from Asia in September, 1884. eeking refuge from military service, they had gone from ussia to Asia under the leadership of Klaas Epp, hence they came to America. Rev. Johannes K. Penner as not only an able minister, but also a very capable eacher; and within a short time he was instructing ome thirty-six children in his private home. He soon ame to be known as *Onkel Lehrer Penner,* and his upils received not only a thorough training in the erman language but also in the Word of God. Reverend enner was a good teacher and a strict disciplinarian. is teaching was a great blessing to many. Realizing the eed of additional training in the English language the ongregation was moved to build a two-room school ouse adjacent to the Penner home and to hire an dditional teacher. The curriculum provided for alter- ating half-day instruction in the German and the nglish language. The Mennonite Bible Academy is still aithfully serving the churches.

Growth and Changes

There was more or less continuous growth in church nembership through baptism and further immigration. erhard Penner, Jr. became elder in 1880 and served the ongregation in faithful devotion to God and his church or forty years. The church, as it was customary elected ts ministers and deacons out of the members of the ongregation as they were needed. In 1880 Peter Reimer nd in 1892 Johannes K. Penner were elected to the ministry and J. H. Penner as deacon. From 1894 Rev. erman Wiebe served as minister; in 1903 Cornelius enner and in 1904 Franz Albrecht were added. In 1920 he latter was elected elder and ordained and installed by he retiring Elder Gerhard Penner, Jr. Reverend Albrecht erved the church in this capacity faithfully for twenty ears. Because his health failed he retired and was called o his reward in December, 1944. Rev. Cornelius Penner erved the congregation faithfully until his retirement in ecent years. From 1940-1946 the First Mennonite Church f Beatrice was served by Rev. Walter H. Dyck.

The lay ministers of the past days were just as sincere nd faithful in their work, without having formal reparation and their full time available, as do ministers f today, to render their services to God and the church. ome of them read their sermons on Sunday morning, nd not all of these were entirely original. This was due to the tradition of those days, which can easily be understood when we consider that they worked six days for their family and the seventh day for the Lord.

Originally the Mennonites of Beatrice met at three and four different places outside of the main church for services. Gradually this number was reduced to two—the First Mennonite Church in the country and the Second Mennonite Church in the city of Beatrice, rechristened, in 1946, The Beatrice Mennonite Church. The Second Mennonite Church edifice was built in 1902 in the city of Beatrice. By that time preaching services were held here on three Sundays each month and Sunday school for children on every Sunday afternoon. Adult classes were started in 1905, and all teachers were elected at the annual church meeting in the country church. Only the male members voted. Brother Sam D. Ruth organized, and with the assistance of a number of teachers from the congregation conducted, a well-attended Mission Sunday school on Sunday afternoons for over twenty years. In 1903 a Christian Endeavor Society was organized in this church under the faithful leadership of Rev. Herman Wiebe, with twenty charter members. In later years nearly all the original ministers had passed away, and it was difficult to replace them with younger men from the congregation. There was a need for a trained, full-time minister who could preach in both the German and the English language, and so Rev. H. D. Penner was asked to serve in that capacity from 1921 to 1926.

The Beatrice Mennonite Church

In 1926 the Second Mennonite Church was organized with seventy-five charter members and became an independent organization. Rev. H. T. Reimer and Rev. Jacob Wiebe alternated in bringing the message until the Rev. M. M. Horsch became its first pastor during the following year. Reverend Horsch proved to be just the man that was needed, a Godsend for the new congregation. Failing health prompted him to retire after nearly thirteen years of faithful service. A growth in membership necessitated the enlargement of the church edifice in 1929. Reverend R. Weinbrenner succeeded Reverend Horsch and very capably served the congregation for the following three years. Reverend H. Albert Claassen helped out for seven months before Reverend Elbert Koontz, the present pastor, took charge of the work in June, 1944. Reverend H. T. Reimer died after a lingering illness on February 29, 1944.

Most of the Mennonites near Beatrice are farmers. A few are business men in the city of Beatrice. A number of families have moved to Paso Robles, California; to Aberdeen, Idaho; to Oklahoma, and other states.

The Mennonite Deaconess Home and Hospital was established in 1911 and is rendering a valuable service not only to the Mennonite churches but also to the local community.

(ABOVE — Left to Right) — A street in the Hague. Sunken ship at Ijmui

(AT LEFT) — Bombed Middelburg. In the background the famous city dating from around 1500 A. D. After the bombing.

EXPERIENCES OF T
DURING THE

BY N

It was on a beautiful spring day, May 9, 1940, that I went to the Mennonite Brotherhood Camp at Elspeet, arriving there that evening. The camp grounds were quiet and empty, but the next day we were expecting 150 guests. I lay down for peaceful slumber that night, in no wise aware that the next day would be the beginning of severe suffering for our country. In the morning I was awakened by the drone of a great number of planes. I went out and in the early dawn I could see paratroopers coming from the planes. War had come to our country. Without reasons and contrary to solemn promises given only a few days ago the Germans had attacked us. For five days the battle raged, and then our courageous troops had to surrender to the overwhelming might of the invaders. Much had happened during those five days—many people had been killed, much property destroyed. Rotterdam was a heap of rubble.

Under Occupation

At first the occupation caused few changes. The Germans seemed to intend to leave the economic and cultural life the way it was. But that was just the beginning. When they noticed that the Dutch people were not willing to cooperate voluntarily in the National Socialist philosophy of the "Germanic culture" of *Blut und Boden* and as the resistance grew constantly they became more aggressive and brutal. They not only looted manufacturing plants so that economic life came to a standstill, but also took treasures of art from the museums, books from the libraries, and furniture from the buildings. Finally, we lived under terror which can hardly be imagined by those who have not experienced it. There was no phase of life that was not affected by regulations. Everything was *verboten*. For little or no reason people were sent to prison or concentration camps to die a horrible death. Strangely, some were turned loose, a surprise even to themselves. Thousands died. We frequently found dead persons on the streets in the mornings who had been taken from their homes and without any form or process shot. No one was safe from the *Gruene Polizei* or the agents of the

Delfzijl. Dutch collaborators clearing the harbor of Rotterdam. Repairing

(AT RIGHT) — Flooded streets of Middelburg on Walcheren Island. High-speed electric unit, after the bombing of Rotterdam, 1940.

CH MENNONITES
/ORLD WAR

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Gestapo. Many had to leave their homes because large areas of the country were flooded as defense measures, losing their homes and possessions. Hunger, cold, and continuous danger from allied bombings added to the havoc. Now it seems almost unbelievable that life could go on under those conditions.

How did the Mennonites fare during this time? They shared the fate of the nation. First, it seemed as though religious life and worship services would go on as usual. Our churches were left intact, and religious work could go on uninterrupted. After a short interruption our periodicals were continued and our meetings at Elspeet and elsewhere took place. This went on until 1942. The last issue of the official Mennonite paper, *Zondagsbode,* appeared June 21, 1942. *Brieven,* the periodical of the *Gemeentedagbeweging,* with its headquarters in Elspeet, was discontinued in April, 1942. The paper of the Dutch Mennonite Youth Movement experienced a similar fate. The various church papers were handicapped by censorship.

In 1942, meetings and church conferences still took place; and even in 1943 a few were held. After that they could be sold only in secrecy and contrary to orders. Local church services always took place. Attempts were made, however, to take all social work out of the hands of the church and turn it over to the state.

The *Algemeene Doopsgezinde Societeit* ("General Conference of Dutch Mennonites"), which represents the 140 Mennonite congregations of The Netherlands, experienced many difficulties. Its greatest concern was the Mennonite Theological Seminary at Amsterdam. Since the students refused to sign a declaration of loyalty to the German government, attendance at the school was prohibited. It went on secretly, however. Thus, even during the war a number of ministers were added to the brotherhood. When a great number of religious organizations, such as the *Gemeentedagbeweging,* the Youth Organization, the Mission Board, etc., were in danger of being discontinued, the *Algemeene Doopsgezinde Societeit* became the sponsor for these independent organizations. The *Algemeene Doopsgezinde Societeit* not only continued its regu-

lar functions, but added other activities: a Committee for Spiritual Welfare, an improved plan for the pensioning of ministers, and a number of other plans were made. Most important is the attempt to centralize the brotherhood in phases of organization and spiritual life in which the *Algemeene Doopsgezinde Societeit* is to become more influential. A new songbook was completed and printed, and distributed in our congregations immediately after the war.

The Darkest Hour

Nearly all of our congregations lost some members during the German occupation. Many of our men were sent to Germany to work in war industry and many to concentration camps. It was a time of terrible oppression, but also a time of great blessings. Untold suffering has been experienced, and also the inexhaustible grace of God. We were reminded of the faith and courage of the martyrs of the sixteenth century. We have read letters from the prisons and concentration camps which reminded us of the farewell letters of the latter. They were full of horrors and at the same time expressed the assurance of God's faithfulness. Many of our brethren and sisters have been able to stand by those in greatest extremity, pray with them, and strengthen their faith. "God does not forsake his own." Two of our theological students, Smit and Gorter, lost their lives, the former, in a concentration camp and the latter, a son of the well-known minister of Rotterdam who did so much for Mennonite refugees, was shot as a hostage. Two of our ministers, Reverend Du Croix, of Winschoten, and Reverend Keuter, of the Hague, died in German concentration camps. We are assured that both of them shared the blessings of the Gospel up to the end even through the walls of the prison.

The beautiful Mennonite Church at Rotterdam and those at Wageningen, Vlissingen, and Nijmegen were completely destroyed, while those at Arnhem, Zutphen, and other places were badly damaged. (See *Mennonite Life,* January, 1946, pp. 31-37.) Our brotherhood camp at Schoorl is in ruins, and that at Elspeet, severely damaged. Since March, 1944, it has been used as a military camp, first by the Germans and then by the English.

The Witness of the Church

From 1943 to 1945 resistance to the German measures became stronger and stronger. Even in 1942, when persecution of the Jews began in our country, all Dutch churches protested against it; and after this the churches repeatedly publicly denounced measures of the occupational forces which were outgrowths of the pagan philosophy of National Socialism. These declarations of protest were read from the pulpits and circulated among the population. Our Mennonite brotherhood participated actively in this type of witness. Many sheltered and protected the persecuted Jews, risking their own lives. Later, when young men were conscripted for labor in German war industries, many of them went "underground." Especially those from large cities and industrial areas went into the country to hide on farms. I met as many as twenty-eight of them at one place.

The Mennonites and Nonresistance

It will interest our American readers to know what the Dutch Mennonite stand was regarding armed resistance toward the German occupation of our country. It is known that the majority of the Dutch Mennonites had given up the Mennonite principle of nonresistance long ago. The Dutch law provides alternative service for those who have conscientious objections to military service. This service may be rendered through the Red Cross or other media. I think hardly any Mennonite made use of this law during the war. Since 1830 Holland had not been involved in a war. When Holland was invaded in 1940, the Mennonites took up arms with the rest, believing it was their duty to defend their country. It is true that since World War I there was a Dutch Mennonite pacifist organization (*Arbeidsgroep van Doopsgezinde tegen den Krijgsdienst)* which continued to function during the last war. But the large majority of the Dutch Mennonites thought that only force could quench the beastiality which confronted them. Many did not question this attitude. Others wrestled with God in this matter before they made their decision. Only a small minority believes as formerly that it is not Christian to meet force with force. In a recent issue of *de Noodbrug* a group of Mennonites asks for the names of those who believe that the Christian principle of nonresistance "is still of significance in our society and especially when it finds expression in constructive service." With the war in Indonesia the matter of conscription has become a burning problem in Holland. The Dutch constitution permits overseas service only on a voluntary basis. After the suspension of this constitutional provision, a struggle over conscientious objection to service in Indonesia has set in. Three Mennonite ministers have resigned and joined the fleet as chaplains.

Another problem confronting us is our attitude toward the Dutch National Socialists and their collaboration with the German occupational forces. Thousands of them are now in our prisons and camps. With the other Dutch Christians the Mennonites try to influence the opinion of the people to be just and not revengeful in dealing with them. Some are of the opinion that the punishment of the collaborators, among whom are some members of our brotherhood, should be very severe. Some believe that they should be excommunicated from the church, while others would attempt to win them back to the fold. Some favor the introduction of capital punishment, which had been abolished many decades ago, while others oppose it. Many discussions in our brotherhood deal with these problems. (See *de Noodbrug)*

Mutual Aid

A spirit of mutual helpfulness prevailed throughout e time of stress. From the beginning, May, 1940, a ennonite Aid Bureau was established to help especially ose suffering in Rotterdam and other places. During e approaching starvation, especially in the western rt of our country, children from the large cities were nt into the country. During the terrible winter of 44-45 the Mennonite country churches of the provinces Friesland and Groningen helped the churches of msterdam and other cities. Now that the war is over e *Algemeene Doopsgezinde Societeit* has immediately eated an Emergency Fund in order to help congrega- ons and individuals in special need. We are very ateful for the help from the Mennonites of the United tates and Canada which is being distributed here rough Peter Dyck and his co-workers. The Mennonite entral Committee has thus been able to help many. me Mennonite churches are working together with her denominations in helping reconstruct those cities nd parts of the country that suffered most. For xample, my daughter spent eight weeks as a member such an aid unit in Arnhem to reconstruct homes. But uch remains to be done in many areas. We will mention ut one project.

Between the two World Wars the Dutch had added me territory to their densely populated country by raining part of the Zuider Zee. Here at Wieringermeer e Mennonites had established their newest congregation. Vhen the Germans retreated in 1945, they blasted the ikes thus flooding the land. Once more the land must e won from the sea, and it will be a long time before ur congregation and others can re-establish their homes.

Yes, we have hard and fearful years behind us, but ey are not lost years. During the war we have learned at in spite of all unfavorable conditions such as air id alarms, air attacks, cold and darkness, our worship rvices were better attended than during times of peace. ribulation sponsors prayer. During the hard times we ve called upon the Father of our Lord Jesus Christ, nd in hours of fear and trembling we have reached ut for His hand. We found it and want to hold it now at the long night is passed.

Changes in the Brotherhood

Let me enumerate some persons who have passed vay: in June, 1942, Rev. A. H. van Drooge, retired inister at Deventer and the chairman of the Mennonite 'orld Conference in Amsterdam in 1936; Dr. A. K. uiper, retired minister at Amsterdam, who preached e festival sermon at the above-mentioned conference, ll, 1943; and Rev. J. Ijntema, of Haarlem, who spoke that same occasion on the Mennonites of Holland, ring, 1943.

Not much was published during the war since this as impossible after 1942. In 1941 Rev. F. Kuiper blished a significant book on the *Church in the World.* This is a problem that occupies much of our thinking. Now that the war is over, *de Noodbrug* is to be discontinued and replaced by an enlarged weekly that is to absorb most of the local congregational papers. Rev. S. H. N. Gorter will be the editor. Rev. C. Nijdam has become the chairman of the *Algemeene Doopsgezinde Societeit* and is devoting his full time to this task. Dr. W. Leendertz has become professor of theology at the University of Amsterdam and the Mennonite Theological Seminary. We have a number of churches without pastors but hope gradually to supply them.

Looking Forward

When in fall, 1944, our southern provinces were freed, the Mennonite churches there sought contact with each other immediately. They had lost much. At once they began helping each other physically and spiritually. In May, 1945, after exactly five years, all of us were liberated. How thankful we were! And now we march on. We have to build in both a literal and figurative sense, but we are more aware than ever before of the passage: "Except the Lord build the house, they labor in vain that build it." We have seen how little man can be and discovered his baseness. We have learned to say, "Why was I spared?" and bow in humility for our own guilt and hope for nothing but grace.

The future is filled with problems and worries. Long lists of names of missing and dead friends and relatives are coming in from Dutch East India. A mission field on which we had labored for a hundred years seems to be lost. Only one missionary has survived. But we know we are under the protection of God, our Father, and we are seeking fellowship with you our brothers and sisters in America.

THE TEMPTATION

By Harold Buller

Note: Concerning this poem the author writes: "I wrote 'The Temptation' after making a study of Cornicelius' picture, 'Christ Tempted by Satan.' "

Weary Christ in silence struggling
For contested right,
Wrestling to discern the truth
And spurn the blighting wrong . . .
O God! What powers there in battle bent!
Yet Earth went on and had no care
That Heaven and Hell should grapple there,
Till, rising o'er the writhing pit,
The Victor Christ proclaimed the song
Of gentle Love's o'erwhelming flood
All written down in notes of blood.

And The Darkness Became Light

(A Fantasy)

BY BARBARA C. SMUCKER

This year of all years past was the worst.

A man stood on the top of a charred, bleak hill. It was night. In the valley below giant rocks lay crushed and scattered like a mighty graveyard with the stones uprooted and the bodies belched from the earth. Planes streaked the sky, spitting fire on the scene of death below. Until this year, the atomic bomb had been officially outlawed. But now, it too, was used by every warring nation. Its cancerous death devoured the earth and the bodies it contacted long after the first unearthly blasts. These bombs the people feared most. *Total* destruction was their aim, and only deep, mole-like shelters offered any protection.

The man's body sagged, and he said, "I must go back to the tunnels. Life is unbearable outside."

Below the earth, long sharp drills were tunnelling through the night. Soft, rich earth crumbled; gnarled tree-roots splintered in shreds; rocks smoked in dynamite blasts. Long straight tunnels were the orders.

Drawing by Mary Lou Rich

"There is only one conclusion, gentlemen. The enemy has in some way poisoned our people."

This was a time of furious blackness. Spinning planes filled the sky and blotted all light from the sun. This was the year, too, when countries had reached the peak of production. The historic year of universal speedups and totally planned economies! The "government" checked all time-cards, the "government" signed all pay rolls. The "government" assigned all jobs.

Only one human function continued unchecked and unmarshalled. This was—new babies. They, however, had job classifications. "Potential Combatants" was their tag. They were immediately responsible to the army-navy-and-aircorps. In fact, small children were becoming useful helpers in bombing planes. They were light and nimble and could follow orders. It became important to have children. But thousands were dying at birth and the living were pale and sickly. Their plight became a national problem. A government agent of highest authority was heard to say that "Production of war materials depends in the first instance on the production of men." Everyone agreed, but no one had a plan. So the problem was being referred to a military committee of exceptional intelligence. They had consulted an old man, who in years of peace was a specialist on the birth of children. He claimed that birth is impulsive and ungovernable and that health is the fruition of obedience to natural law. The committee could draw no meaning from his statement.

One day it was announced by the head of the government that at last man had triumphed over his enemy; after great sacrifice and ingenuity there was finally enough tunnel space for each citizen in the country! The people accepted the news quietly. (There were rumors that the farmers were disturbed, for in many fields the earth had begun to buckle.) Food, for a long time had been another national problem and one of the most intelligent military committees was working on it. They consulted farmers from coast to coast. But they were only met by impossible demands: more men to labor in the fields—more time to spend in the air above the tunnels.

"Impossible, IMPOSSIBLE!" cried the committee.

In the meantime food was rationed with great severity. Even with this management there was not enough. Starvation had been known to end entire populations in recent years.

One day a new regulation appeared throughout the land. "EACH CITIZEN IS COMMANDED TO SLEEP EACH NIGHT IN HIS TUNNEL RESERVATION." This order would make total blackouts an assurance.

The days and the nights grew darker. Blackness meant greater safety in the minds of the people and daily they trembled more despairingly when the murderous planes approached and the earth rocked with the impact of steel and fire. Some of the people grew mad in the closeness and the darkness of the tunnels. They would wake in the damp of the night, shouting and tearing at their eyes. Always they plunged for the door and begged for release. But the guards could release no one.

Like inundations creeping from the swollen body of a

inding river, more and more tunnels branched under-ound. The experimental underground hospital would on be finished. Government officials were establishing eir headquarters beneath the earth. As public education as reduced to the elementary grades, where one hour ch day was considered sufficient to learn reading and riting, this function was conveniently held underground. f all the public institutions, only one had not been ansferred to the tunnels. This was the church. There ere none. The seven-day work week eliminated them.

On one black night in the world beneath the ground, ie head doctor of the army medical staff sat quietly the operating room of the newest hospital. It was mpact and neat. The large light in the center of the om glared brilliantly on the sterilized operating table. he doctor had come for inspection. In one hour on the able before him, he would erform one of the most im-ortant operations of his areer. A noted government gure was suffering with a erious brain tumor. His ind was prized above all inds in the land. If he hould die, the loss would be replaceable. The doctor alked into the outer waiting oom and lighted a cigarette. The hour of operating uickly arrived. Instruments ere made sterile. The nesthetic was administered. he doctor posed in readi-ess. Carefully the first in-ision das made!

Drawing by Mary Lou Rich

"For God's sake, turn on that light."

But the doctor did not continue. Instead, his head rked upward toward the center of the room. In a oice husky with fear, he shouted, "For God's sake turn n that light!"

"Light?" the nurse was horrified.

The assistant doctor stepped into position, for the ead physician had slumped onto the floor, his hands losed over both eyes. Nurses raised him onto a stretcher nd quickly left the room. Doctors were summoned and xaminations immediately began.

"Blindness" was the unanimous exclamation. But o causes could be found. The physician lay as in death. His attack had been fatal to the government official. he most vital brain in the country had become a mass f functionless matter.

In the units for expectant and delivering mothers, ord of the operating room tragedy had not arrived. Within the next two hours twelve babies were scheduled o be born. Time passed quickly in preparation for their rrival.

Presently, however, down the narrow white corridor, ew nurses were hurrying with nervous speed. A frantic call for assistance was being issued from the maternity ward to every unit of the hospital. Doctors and nurses stopped momentarily from their tasks to listen. When they heard, a tightness spread over their bodies. They were like puppets drawn stiff with one pull of the string.

"Blindness," someone whispered down the length of the halls and into the space of the rooms.

"Twelve babies born blind in the maternity ward!" the stricken head doctor of the army medical corps lay on his cot mechanically repeating the message just brought to his bedside. His lips were white like two layers of chalk. Now this plague was spreading. He must go to the ward above. He must inspect for himself the truth of these strange births.

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BLINDNESS! It became the danger cry of the nation. Scarcely had order returned to the stricken hospital, when telephones began ringing loudly and urgently. Six submarine captains stricken blind while on duty!" . . . "Thirty occupants of tunnel E-3 found to be blind when asked to read inspection papers!"

These words shot through the telephone wires paralyzing all who listened.

The news traveled quickly from tunnel to tunnel—from factory to factory. A strange new fear began to attack the people. Old fears of bombings always allowed the possibility of escape. Tunnels offered some measure of protection. Warfare and all its death-returning weapons assured retaliation and temporary ease to hate. But this new terror whose cause was unknown strained each remaining frayed emotion.

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In the tunnelled council room of the high government cabinet, a group of uniformed men sat intently in quiet discussion.

"There is only one conclusion, gentlemen," the chairman said in a strained voice as the men grew weary of discussion, "The enemy has in some way poisoned our people."

"But, your honor," one of the men interrupted, "our scientists are checking carefully on many of these cases. There is no sign at all of poisoning."

"Interruptions are not in order," the chairman shouted. "If science has invented this plague, then science shall discover it. When we know what it is, the enemy will receive his dose!"

The chairman raised his hand in the salute of adjournment. But the hand did not reach his forehead. For

an instant his rigid face relaxed its tautness. Only for an instant, however. The severeness returned with equal suddenness.

"GENTLEMEN!" his voice pitched itself into a scream. "Why did you leave this room before you were dismissed!"

"Good lord," the army air corps commander at his left cried huskily, "We *are* here. I am here. Look at me, man!"

"I - can't - see - you," the chairman began to cry brokenly.

The meeting became confusion. The chairman was carried to a bed and a doctor summoned. The air officer took command.

"Gentlemen," he shouted, beating his fists on the smooth table surface, "We, who are spared this blight, must remain calm. The enemy has gained some devilish trick on us. We'll . . . ."

The chairman's secretary interrupted.

"Urgent telephone message," she said.

"I'll take it," the officer answered quickly, glad to be given an immediate and specific task.

The men around the table waited in silence. The message was evidently one of weighty importance. The commander was responding in short, excited monosyllables.

"I'll be there at once," he ended abruptly and dropped the receiver absently on the table.

"Men," he faced the expectant group before him, "a strange thing has happened. Eighty enemy aviators have just been captured as prisoners. All of them are reported to be BLIND!"

Drawing by Mary Lou Rich

"Blind people," he called loudly, "I have a message for you."

The army air officer walked out of the room.

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It was as though a black bat were encompassing the earth, flapping its tawdry wings wider and wider over the horizon. The blackness of massed flying planes, of black-outs, of days and nights in the tunnels was an experience comprehensible within the dictates of modern war. The unfathomable black that came with the BLINDNESS was stark horror. For it came without reason.

At first there were isolated cases. They could be checked, analyzed, and tended. They could be blamed on the enemy and a mysterious floating poison that sifted through the air. Fear remained within the realm of cause and effect. Soon, however, the plague spread. It dispersed thickly over the people. It squeezed their eyeballs and pinched the little remaining light from their faces. AND IT WAS NOT ISOLATED TO ONE COUNTRY. The enemy suffered in similar proportion.

When this fact became known there was havoc in the minds of the victims. Whom could they repay for this dastardly misery? For a time they waited for orders, huddled closely in the blackness of their black tunnels.

The waiting continued. The orders did not come. They clawed in their blindness at the space before them. They shrieked in mad fury for sight. Only death brought silence.

Then came the day of lowest despair. Those who still clung to their radios heard the crackling of station identification. The sound was an adrenaline shot to dying hearts. All strained to listen.

A voice spoke. It was hallow, as though long dead.

"It is necessary for someone to speak," the voice said. "I was your leader. I can lead you no longer. The war effort has ceased. The enemy is struck by BLINDNESS. You are BLIND. I am BLIND. There is nothing I can do."

A shot pierced the sound waves! Each man knew what had happened.

The leader had committed suicide!

The room of Doctor Grey, former head doctor of the army medical staff in the new underground hospital, was still and cold. The doctor lay propped on his pillows, his thin fingers running tirelessly back and forth across his aching forehead. For days he had lived on dried biscuits, fruit, and water left on his hospital tray. He was steeling himself against the doom and despair of the people. Wasn't he in possession of all the highest knowledge in the field of medical science? Surely if he combed through this background of material there would be an answer. A cure! He had to find it. *He* couldn't go mad, too.

"God," he breathed hoarsely, "help me find an answer!"

He was suddenly startled . . . He hadn't asked for help from God for many years.

Without apparent reason his mind began slowly to recall scenes from his early childhood. He began to remember the Bible story of Saul who was walking on the road to Damascus when he fell to the ground and

as struck BLIND! He recalled how Paul raised himself nd heeded the words of God and went to the city o be baptized—how he became Paul the great Christian vangelist. Then the doctor began to repeat aloud in a oft, undertone voice.

"Immediately there fell from his eyes as it had been cales: and he received sight forthwith, and arose, and as baptized . . . And straightway he preached Christ n the synagogue that he is the Son of God!"

Then he began to remember and repeat more cripture.

"And this is the condemnation, that light is come nto the world, and men loved darkness rather than ight, because their deeds were evil. For everyone that loeth evil hateth the light, neither cometh to the light, est his deeds should be reproved. But he that doeth ruth cometh to the light, hat his deeds may be made nanifest, that they are vrought in God."

These words so long forgotten were strangely appropriate and with repetition they seemed to gain strength and energy. The doctor pushed himself from his bed and began walking down tthe thick corridor. His ears sensed the confusion of sound — the unearthly sound of mad people piled on each other without purpose or direction. Hands of despair grabbed at his clothing.

Suddenly the narrowness of the corridor widened, the tightness of the people eased. Had a floodgate opened to expel the jammed bodies? The doctor, desiring assurance of his sanity said aloud to himself, "Where am I? . .."

His voice—the words he had just spoken—rang loudly through the halls! For an instant it hushed the babble of the blind people. The doctor stopped speaking at once . . . Then he remembered. Somewhere near him was a sound amplifier. He stretched his arm full length in front of him and carefully circled the immediate territory. His fingers brushed a long steel rod. Clasping both hands around it, he drew nearer and slowly pressed his lips against the cupped microphone.

"I can speak to the people," he realized immediately, for he knew now that he had entered the main auditorium. Once it had accommodated thousands of people for informational broadcasts on the war. Speakers' voices were carried by the amplifier to every tunnel in the nation—in the world! Often he had spoken through it giving facts on medical care.

"Now perhaps I could give the people an entirely different message," he whispered.

A day passed—and a night—and the doctor began to pray to his long-forgotten God. Often he touched the instrument before him. As the hours passed the conviction grew that he must talk to the people. Slowly he pulled his weakened body to the height of the mouthpiece.

"Blind people," he called loudly, "I have a message for you."

He stopped for a moment. The sound carried perfectly.

The halls grew tensely quiet. The screaming insane were momentarily calmed by the sudden quietness all about them.

"Those who are able," the doctor now spoke with calmness, "follow the sound of my voice and come into the large auditorium."

Obediently the people listened and followed. Why should anyone resist? Only the strongest were able to crawl into the auditorium and gather near the voice.

The doctor bowed his head for a moment, and then clasped his hands around the steel rod and began,

"What I am going to tell all of you is cruel.

"We are a worthless lot of human beings. Sick and vomiting and crawling on our hands and knees in the dirt and mud. We live under the ground. We are afraid to live above the earth. We have lived only for one united purpose—to kill our enemy. They have lived for the same purpose—to kill us. We have forgotten our early aims and ideals. We have forgotten everything. We only know fear and the desire to hide. Everyone on this earth is afraid and hiding.

"AND NOW WE HAVE BECOME BLIND! I am blind. You are blind. And we wonder why? We cannot understand—so we scream with insanity. Those who have guns shoot themselves. There isn't a war any longer and nobody cares. All these years we have lived for war and now it doesn't matter! But some of us are still living. Some of us must have something to live for!"

The doctor's voice filled with sudden emotion. "We

Where Men Destroy

I see the humblest mother bow,
And in the Spirit join her now;
Each in her own Gethsemane,
With Burdened bosom, makes her plea
To Him Who holds in mighty Hand
The destiny of every land.

From earth to sky and o'er the deep
The hosts of Mars in anger sweep;
Where once the shrines of martyrs stood
The sons of men are bathed in blood;
For Lust and Greed, or reason shorn,
Care not for those who weep and mourn.

He Who the anguished cripple thrilled
And Galilee's wild waters stilled;
Who of no nation's frontier knows
But shed His blood for friends and foes:
He sees her kneel in dark despair
And stoops to hear that mother's prayer.

—Noah Bearinger

have become a people without a God."

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In the far corner of the vast auditorium a brilliant yellow light streaked from the ceiling. The people turned toward it and *could see!* The silence was death-like. Into the light moved a dark black shadow. It grew larger and larger. The shape became a Cross. Suddenly people appeared. They were angry, shouting people and were hurling stones at someone in their midst. A long dusty road gathered under their feet. As they turned to ascend a hill, the figure of a man in a white robe could be seen, stooped and carrying a Cross. His head was circled by a crown of thorns. Drops of red blood fell from his forehead onto the dust beneath. His face was sad, and his eyes were filled with pain and suffering.

The procession on the lighted road continued. Someone else was now carrying the Cross for the man with the thorns on his head. They were nearing the top of the hill. Sentries and guards were moving about in uniform. The tormenting crowd gathered closely about the Cross. It was being lowered to the ground. The sentries came forward to grasp the man in the white robe. But their hands dropped aimlessly. He walked toward them and lay down on the Cross, stretching his arms far out on either side. Someone came up to offer him wine and myrrh, an anaesthetic to dull the nerves before the nails were driven through his hands. But he refused. Without waiting, a guard called a man from the background—a man armed with a heavy mallet and three sharp pointed spikes.

He strode toward the Cross with heavy steps. Quickly he placed the point of the spike in the center of the open palm. With a high swing of the mallet, one stroke drove the sharp metal through the thin flesh and into the wood beneath. The other palm was pierced in like manner. Then the naked feet were placed one over the other, nailed together, and then nailed to the wood behind them. No sound came from the drawn lips of the man on the Cross.

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Behind, in the audience of the blind people a young man, the tunnel architect, dug his fingers into the palms of his hands. He ran forward, stumbled, and fell on his knees.

"O God in heaven," he cried, "I'm that man pounding those spikes into His hands and feet. Stop me! Forgive me!"

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The Cross with its suffering victim was now being planted in the earth. It stood in the center of two other crosses which also bore men, stripped of their clothing and bleeding from their wounds. With lacerated nerves and bruised and swollen flesh, the man on the center Cross prayed quietly,

"*Father forgive them, for they know not what they do.*"

Hours of agony passed. Several of the sentries grew tired and amused themselves with games on the ground. A few silent figures knelt with bowed heads at the foot of the middle Cross.

Gradually the light illuminating the scene of horror grew dimmer. The frightening darkness of a storm appeared. A mad wind swept over the hill. The man on the Cross turned his head toward heaven and with one last strain of his tormented body gave a final cry. He was dead.

The blind audience was breathless.

"Is that all?" they whispered to each other.

"There must be more," the doctor said simply.

As his words ended, the light reappeared. This time brighter than before. The people gasped at the scene before them. The man on the Cross who had died just an instant before was now standing before them! He was walking through the beauty of an early spring morn. On his face was the blended expression of tragic sorrow and glorious joy. Soon he walked from the garden and into a room, dimly lighted. In the twilight sat eleven men around a long table. They saw the risen man enter and were amazed.

"*Peace be unto you,*" he said and they were calm.

And then he said, "*Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations.*"

The scene faded gradually, but the light remained. Words began to appear as though written across the blue sky:

"*Rejoice ye! THE DARKNESS IS PAST, the day has now come. The night is behind you: the sunrise is before you. Let this be the gladdest of all the days. Rejoice ye that it is your high privilege to see the greatest day since the creation's dawn. This is the dawn of the new day of man's redemption, the first day of the new creation. Rejoice ye! For in my resurrection all creation is redeemed!*"

The light grew dim. There was a silence so profound that sound seemed never to have existed.

The doctor held the microphone to his lips again. He spoke slowly, measuring his words.

"We who have seen this vision, have been shown the way from darkness into Light. Those of us who want to find it *must* do so. I believe it is with us that hope for our stricken world remains. We must first walk out of these tunnels. We must have no fear. We must be willing to see and meet our enemy without terror. We must be willing to love our enemy!"

He lowered his voice.

"I am ready to leave now—are there those among you who will follow?"

Through the pits of the earth, men, women, and children rose from the sides of their companions and left them.

"We are willing to seek and find the LIGHT!" they responded.

Reflections on Kant and the Mennonites

BY HAROLD GROSS

In the minds of history-conscious Mennonites the above caption might readily incite astonishment, or at least a raising of the eyebrows. But our purpose is less pretentious and illusory than contending for any historical relationship between the sage of Koenigsberg and the Mennonites, who preceded him by two and a half centuries. In 1792 Kant published a highly significant essay entitled, *Zum Ewigen Frieden,* which may to a certain degree justify our reflections.

Some General Considerations

Theology and philosophy

Admittedly, "philosophy" and "theology" are words which stand in disrepute with some intelligent Mennonites. Generally this can be attributed to the fundamental religious insight which Mennonitism has perpetuated for centuries, and to which reference will be made later. In many instances, however, this antipathy rests on a profound misunderstanding of the essential nature and function of these disciplines. From our viewpoint it is not within the province of philosophy to supply final answers to the great questions about life and the "human predicament" (viz., sin, suffering, peace, etc.), for that is the distinctive function of religion and theology. Simply put, Christian theology consists mainly in the effort to give ordered, systematic interpretation to divine revelation—the latter being God's means of speaking to man.

Let no one identify philosophy with theology: For while they overlap, they differ distinctly in nature and function. Often clarity in religious thought depends upon concise definition and adequate distinctions within the framework of ideas and concepts where thinking takes place. The philosopher's business is to insist that right and relevant questions are asked about reality and truth, and that these be stated logically and clearly. Thorough *analysis of the foundations* of our systems of thought (which everyone constructs) is a primary task of philosophy: and here it relates intimately to theology.

The "science" of theology

Thinkers in such fields as science and religion, for instance, need constantly to be reminded that the little "universes of thought" which they construct in answering life's questions, are undergirded by *assumptions* which they make or accept from others, unconsciously or otherwise. The scientist, for example, assumes in his formulations of "laws" that the physical universe is an orderly and dependable one—though he never endeavors to "prove" this, since that is not his business as scientist. Again, the Christian theologian, as theologian, assumes the reality and significance of divine revelation, or any other presupposition like free will, the reliability of religious experience, etc. And while his whole thought-pattern stands or falls with this fundamental assumption, he simply accepts it as true upon its own witness.

The philosophers of science and religion raise questions about these assumptions and such things as the meaning of "proof" and certainty. Philosophy serves to keep us constantly aware of these "silent basic truths"—which serve a purpose in our thinking similar to that of axioms in any system of high school geometry—so that we do not unwittingly contradict or deny them as we weave our fabric of thought.

It is conceivable, for instance, that the interpretation of a particular passage of Scripture, based upon an inadequate theory of inspiration, might contradict the fundamental assumption of freedom of the will. As Mennonites we believe, in the words of Scripture, that "Other foundation can no man lay than that is laid, which is Jesus Christ." But, we must be reminded, our intellectual expression of even this great truth rests upon our basic premises of divine revelation, inspiration of Scripture, etc.—which, as such, are distinctly religious conceptions. But, as we shall see later, even these fundamental ideas themselves rest on certain non-religious assumptions which are made concerning such matters as the capacities and limitations of the human mind for knowing reality or the content of revelation, or on such a fundamental issue as the freedom or determination of man's will, which is basic to our idea of conscience and to other fundamental issues.

Roots and Manifestations of Mennonitism

As Mennonites we have too often failed to clarify our basic religious premises which are decisive in distinguishing our particular fabric of thought from that of any other Christian group. Consequently, we are frequently vague, and even contradictory, in our exposition of truths fundamental to our way of life and thought. We tend to confuse the historical and sociological manifestations of Mennonitism with the tacit, underlying presuppositions which gave it birth at its religious *roots.* This is not said to discredit the grand piece of work which our historians, sociologists, and economists have accomplished—indeed, without it Mennonite thought

A Young Amishman

A Linoleum Cut

By Arthur L. Sprunger

would be impossible—but merely to indict tendencies toward "historicism" and "sociologism," or the misuse of the social sciences in religious thought.

Our present and oncoming generations of Mennonites will have difficulty in withstanding effectually the onslaughts of modern humanism and secularism while we, and therefore they, are unclear and uncertain at those crucial points where worlds of thought clash. It is at the point of the major presuppositions of the Mennonite view of life in general—and not primarily on matters of specific doctrine as such, though doctrine is certainly the explicit test—that a Mennonite philosophy of education is distinguished from other Christian philosophies and from secular forms. We need desperately to make our educational philosophy articulate on this basis.

Kantianism and Mennonitism

The philosophy of Kant (1724-1804) and the Anabaptist religious movement (*ca.* 1525 ff.) which gave rise to Mennonitism have at least one distinction in common: the historical emergence of each marks the beginnings of a new era in human thought and action. The age which died with the rise of that methodical bachelor-philosopher, Immanuel Kant, knew much about the constantly shifting sands of human existence and the kaleidoscopic world of sense-experience—but it knew of few *certainties* beyond this "vale of tears."

The Anabaptists challenged an age which had its dogmatic certainties, but which knew little of *God in the common life* and of the vitalizing experience of genuine salvation issuing therefrom. Both ages confusedly assumed that mere adherence to dogma was equivalent to belief in truth. It was one of the stellar contributions of both Kant and Mennonitism (the color-bearer of Anabaptism) that they demonstrated to their own generations —in philosophy and religion, respectively—that the roots of belief in moral and religious truth lie in the *free* and *inwardly-motivated* response of the individual to divine truth *as he sees it for himself*—and not in assent to dogma based on the pronouncement of a pope or some other *external* authority. Despite this and other agreements between Kantianism and Mennonitism, we are momentarily more intent on characterizing and accounting for a few basic disagreements between Kant's thought (which is unintentionally responsible for much of the modern superficial division between "the sacred" and "the secular") and Mennonite thought. It is hoped that such a comparison will: (1) indicate something of the basic merit of the Mennonite way of biblical religion over against the Kantian way of human reason and humanitarian concern as approaches to the problem of the "human predicament." These reflections will, we hope, constitute (2) a demonstration of what is meant when it is contended that differences in tacit or undeclared presuppositions utilized by thinkers in religion and other fields in the construction of thought-patterns, are really more crucial to the success or failure of such intellectual

rojects than are the more obvious doctrines which are, illy nilly, constructed on such a thought-foundation.

This not to imply the unimportance of doctrine as such, ut is rather the recognition that a faulty system of octrine rests, to begin with, on a questionable approach o the whole problem of man's knowledge of himself nd of reality in general. Such questionable (as well as dequate) approaches rest on assumptions which are sually not directly related to the particular problem or et of doctrines at hand. We have time for comparison t only two broad points of divergence: (1) attitude oward reason and, (2) attitude toward history (to which ould be added: conception of divine revelation, idea f conscience and free will, idea of reverence for ersonality, etc.) These points have been picked at andom, and this particular selection does not warrant he assumption of completeness, or the implication that hese items are the chief "axioms" for any system of heological thought. The two chosen for discussion are, owever, in a sense primary postulates. (A more detailed hilosophical and religious criticism of Kant's viewpoint, y this writer, can be found in *A Study of Kant's Philosophy of Religion* (1944), in the Bethel College Historical Library, North Newton, Kansas.)

Attitude toward Reason

The background of Kant

Immanuel Kant was reared in the atmosphere of Prussian Lutheran Pietism, which was actually a movement designed to carry the Reformation to its ultimate conclusion as, in a sense, was Mennonitism: the application of doctrine to practical living. Kant never really lost his pietistic saturation; and, consequently, his writings reveal, in a sense, two opposite individuals: the critical, rationalistic philosopher, and the practical, deeply-pious Christian moralist—who find living together rather difficult. Thus, Kant's religious philosophy was the product of two outstanding influences in his life: (1) eighteenth-century philosophical rationalism, with its scientific-intellectualistic emphasis; and, (2) Pietism, with its religious, rigoristic stress on practical morality. If the astronomical "revolution" of Copernicus removed man from the center of the universe, then Kant's philosophical-moral revolution surely reinstated him. Kantianism became the fountain-head of modern humanistic morality and moralistic theology.

Reason and morality

While Kant's general philosophy began by denying the ability of man's mind to know the very essence of physical reality (the *Ding an Sich),* it ended by arguing for a quality inherent in the mind which was capable of impressing form upon the otherwise chaotically-disorganized and formless external physical world, and which was the source of man's knowledge of the moral law. In fact, reason constituted a sort of unicameral body which actually legislated the laws of morality. Such knowledge of moral law was absolutely independent

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of human experience as we ordinarily think of it, and to say that an enlightened morality or religion is in part a product of the lessons of history and experience is to contradict Kant's entire idea of ethics and religion. Religion presumably grows out of morality, in fact is morality—i.e., the recognition of all duties as divine commands. The next step from this assumption about the power of reason is quite evident: a supreme faith in the perfectibility of man by means of knowledge or enlightenment. This amounts to the practical essence of all rationalism!

Reason and "Eternal Peace"

This naive article of rational faith is the unwritten presupposition upon which our modern secular educational theory, fathered in our day by John Dewey, has operated. A great deal of contemporary pacifism has been built upon this very premise, teaching that reason, the uncorrupted essence of man's being—another unwarranted assumption—will submit invariably when wooed by love. This is a purely rational conception, alien to the historic Christian idea. For Kant, and for many modern religionists and peacemakers, the mere moral obligation to peace and justice implies the possibility of their historical attainment. Because morality is practical reason or man's *absolute freedom of will*—since a duty or moral imperative legislated by reason implies possibility of fulfillment, for Kant and others—and inasmuch as political science is simply "practical jurisprudence," it is impossible for politics to be in contradiction to morality. Such is Kant's position and actually that of many religious and political pacifists and workers for peace today. Their text might be: "Seek ye first the Kingdom of pure practical Reason, with the righteousness it implies, and all these things [the blessings of eternal peace] shall be added unto you."

Human predicament a religious problem

While the Fathers of Mennonitism were not philosophers or technical theologians, they knew very well what they were about and kept reason in her place, even though not by conscious philosophical manipulation. This was the case because they knew that the human predicament poses *a fundamentally religious problem* and not a philosophical one. They wisely presupposed that *duty or moral law has its source in God,* and that reason is merely an aid to knowing and to interpreting it. There is implicit in the Mennonite viewpoint a regard for human reason as an *instrument* which best fulfills its function when operating under the control of the Spirit. Thus, it is not itself a fountainhead of moral law or divine and prudential enlightenment. The fact that the early leaders of Anabaptism, and Menno himself, were trained under the tutelage of rationalistically inclined Catholicism, along with the defensive position into which those early dissenters were placed, largely accounts for the evident disposition on their part to resort occasionally to the use of closely-reasoned doctrinal debate. It is a patent fact, for instance, that Menno resorted to sadly frustrated philosophical explanations in defense of his view of the Incarnation. Especially at their inception, a certain amount of reasoned polemic is unavoidably resorted to by all vigorous heretical religious movements.

The way of witness

But in its explicit manifestation, the genius of Mennonitism has been, and still is, mainly that of *witness to personal conviction,* and not attempt at reasoned, systematic defense or explanation of Christian truth. The Mennonite faith is precisely a faith (i.e., *response,* of an intimately personal sort, *to insight into divine revelation),* and not a "philosophy of life." Such a faith is conveyed to another not mainly by reasoned analysis of its nature and content, but rather by way of special *witness* to the truth upon which it is based—to the end that such personal insight into the truth might find *reduplication,* leading to faith, in those to whom it is witnessed. Certainly reason is involved in such insight, but when God speaks to man, He confronts him in the whole range of human experience and relations—and this broaches the question of the significance of history, as the concrete medium of experience, witness, and action. This historically rooted *way of witness* is, we believe, one of the fundamental contributions of Mennonitism to religion—based as it is, upon certain special presuppositions—and it deserves greater clarification of meaning than we can give it now.

Attitude toward History

Lack of realism

The religious rationalist and the moralistic humanitarian tend to *disregard the meaning and significance of history* in their analysis and treatment of the human predicament. In consequence, they are inclined to exaggerate the possibilities of moral fulfillment and minimize, or completely disregard, the corruptions and limitations which attend man's historical existence. This is nowhere better exemplified than in Kant's moral-religious thought. His philosophy is one of *possibility,* and lacks a certain "realistic" quality of outlook which Mennonitism in its long history of martyrdom and exile learned to recognize. The problem of peace—more concretely, the relation between politics and "moral" religion—presents a most revealing point of contrast between the *rationalistic* and the *distinctively religious* viewpoints.

Kant divided reality into two parts (dualism): (1) the "noumenal" realm, which is the *world of pure reason* and moral law (into which the world and lessons of history and experience do not enter); and, (2) the "phenomenal" realm, including the world of sense-experience and history, which is non-moral, and upon which reason itself imposes meaning. Morality and religion are concerned *only* with the first order of reality. (This division was inspired by a good purpose: to find

order where free will could operate.) Kant makes s quite fatal division of reality (dualism) to begin th, and then, in handling concrete human problems hich surely must involve both the "noumenal" *and* e "phenomenal"—i.e., the *whole* of reality), he at-npts to move toward a unity (monism) in solving an's predicament as it is posed, for instance, by the estion of the relation of morality and politics. But in complishing this feat he lifts politics above the storically-rooted, power-relations level on which it tually operates, and places it on a level with morality. aus, he brings about a false unity: the practicability moral life in politics. To do this he must deny, for practical purposes, reality to history, and thus ticipates the fallacy of which certain modern pacifists d ethical and religious perfectionists are guilty.

eeping the witness

The Mennonite approach tacitly begins where it ust: *within the texture of history,* where man lives and here morality and religion actually function. The ennonite faith *begins with a monism* (the simple life, ewing God's real world as "one world," minus the stortion of an intellectualistic separation between *the anscendent source of moral duty* and *the common life human experience* where it must find concrete ex-ression. This amounts to the recognition of an original nity of life: the ideal, absolute moral-religious impera-ve within the real, practical religious-moral life—i.e., e *unity of the Kingdom in history and beyond.* This is the scriptural paradox of being "in the world but not of it." Then, after facing this initial unity of life, the Mennonite binocular reverses its original focus of unity, revealing the other side of its paradoxical realism: namely, *the inherently antagonistic relationship existing between politics* (the state and its corruptions) *and religio-moral living.* Politics is "practical jurisprudence," as Kant says—but it invariably develops the corruptions of power-relations in which expediency, rather than moral law, determines what is "practical."

Mennonitism is no naive perfectionism: for, while accepting the original unity in the simple life as the religious-moral equivalent of God in history, it takes the antagonism between historical corruptions (which, of course, are *never absolutely corrupt)* and moral-religious duty too seriously to be naive. In *maintaining this real tension* between corruption and duty, the Mennonite faith is *witnessing* to a truth which is commonly sacrificed to practical convenience. There exists a strong movement within the Christian Church today which, while recognizing the factor of sin in all of man's relations and the categorical demands which God's Kingdom places on the conscience, tumbles over forwards in sacrificing its absolute character to expediency by way of *intentional* compromise. This amounts to *treason* to that witness which has as its duty the *maintenance of this tension* between the corruptions of history and the divinely revealed imperatives: and *Mennonitism is charged with the keeping of this witness.* To relax it is to lose it!

Kollishen

Dree Gaets musste se op enn dann wada too moake. Aewa twee Foarmhaew enn dree Mesthupes karoste se. Em latzten bleewe se staeakje. Twee Heena hupste an aum Radiaeta, een Hon aum Windschield. Aule dree bleewe biesied ligge. Eene Kollishen haude se met eenem Hund. Dee Hund schoot heistakoop enn kojinkjad erbarmlich, aus'a wada aewerenj wea enn op siene latzte dree Zilindasch uthaeweld. Aewa een Wintaschwien rubbelde se aewa. Aus daut hinjre Coa wada 'rut kullad, saed'et Gurkj — Gurkj, dreid daen Zoagel wada drall enn schwaeakjt auf.

By Arnold Dyck

From KOOP ENN BUA OP REISE (Volume II)

Christian Love in Action
The Hutterites

BY ROBERT FRIEDMANN

Mennonites and Hutterites

It has become customary to divide the great Anabaptist movement of the sixteenth century, the starting point of present-day Mennonitism, into three distinct groups: the Swiss Brethren; the Dutch Mennonites, or *Doopsgezinden;* and the Hutterites. Although in their basic tenets and convictions these three constitute one great and uniform movement, a revival of Apostolic Christianity, there exist some distinguishing traits which justify this division.

The main difference between the former two and the Hutterites is "the community of goods" which the latter practice. All Anabaptists, to be sure, practiced the principle of Christian stewardship and sharing of earthly goods, yet it was of a different kind. One recent author called it "a love-communism" in which no poor brother was to suffer need. It did not mean a basic condition of their brotherhood as a whole, as was the case with the Hutterites. These advocated outward signs of brotherly love and sharing of well-nigh any worldly possession, almost since the beginning of the movement.

Hutterite woman knitting socks. All clothing is made on the *Bruderhof.*

The Beginning

It was their truly great leader, Jacob Hutter, a peasant of Tyrol, who after several unsuccessful attempts by others, eventually established firmly such practical communism in Moravia, on the grounds of a deep, Scriptural faith. This was done as early as 1533. The Hutterites, as they have been called since, taught that the great commandment of love cannot be understood otherwise than in this complete community of goods. This made the Hutterites somewhat isolated in the greater family of the Anabaptists, yet at the same time also more aggressive and more ready for sacrifice and martyrdom than the other groups. Their radicalism was a great attraction to many earnest Christians all over the German speaking countries.

The Swiss Brethren, after the first few great decades of extension, began to shrink under the impact of persecution, and we hear very little about them further on. The Dutch and North German Mennonites, on the other hand, strongly felt the influence of secularism, which slowly changed them into respected denominational organizations.

The Hutterites, however, kept their Apostolic fire of devotion and mission unchanged until far into the seventeenth century. No group clung more tenaciously to the radical program from the beginning than the Hutterites who through more than four hundred years faithfully kept their principle of community of goods, through all the vicissitudes of a long, most tempting, and adventurous history. To be sure, they lost a great deal of their original fire and became somewhat stiff; yet, they are still here, as a great symbol and an incentive. Their simple strictness, straight forwardness in faith and life, their uncompromising readiness to take up the cross in case of conflicts with the "world"—all this means a real challenge and carries in it great, though unknown possibilities.

"Bruderhoefe"

Hard were the times of the so-called Age of Reformation. Neither Catholics nor Protestants knew anything of religious toleration. Whoever did not belong to the ruling church faced persecution and possible martyrdom. The *Ausbund* and the *Martyrs' Mirror* present vivid pictures of all the misery that had to be endured. The Hutterites did not shirk the extreme testimony of faith. Their numerous epistles out of dungeons, or before being led to the stake, or from dangerous mission trips, collected in handwritten books are still a speaking monument. Because they were such excellent husbandmen, tradesmen, and

ders of vineyards, the feudal aristocracy in Moravia ered them safe refuge for a while. In Southern Mora- they built up their famous colonies of about two ndred families each. In these *Bruderhoefe,* as they led them, they lived together, worked together, and rshipped together, not unlike monks in medieval mon- teries, only that here married couples lived together, th separate rooms for each family. The children were red for in common nurseries, then in Kindergarten, and on, so that man and wife were free of their assigned ork, and the group as a whole sure of an equal educa- n for the children.

At the head of each such colony stood an elder *(Vor- eher)* and under him served several ministers *(Brueder Wort),* caring for the spiritual needs, while *Brueder r Notdurft* (deacons, managers) supervised the neces- ry manual work. The Brethren had excellent schools. ven children of the aristocrats and other neighbors were nt to these schools. The barber-physicians of the Breth- n were renowned far and near, and in one case were nsulted by the emperor Rudolphus II. Hygiene and re for health were outstanding, in sharp contrast to e general customs of the time. And so were most of eir trades. Two of them were particularly appreciated cause otherwise unobtainable, namely, cutlery *(Mes- rschmiede)* and ceramics ("fayence"-work, that is, a ajolika-like kind of earthenware). Their jars and bowls d pitchers were sought and cherished by the nobles in any an old castle of Moravia and Bohemia, and are e pride of museums today. Small wonder that the rethren could save a good fortune, carrying on an ex- emely frugal life of toil and dedication. Their excel- nce and their success naturally aroused the envy and ander of the surrounding, mostly slavic population of uch lower standards. Nevertheless, their colonies grew ore and more, as from many countries new brethren d sisters arrived, eager to share life and fate with them.

Their correspondence and their mission work was also tensive. What a joy when a brother safely returned ter a long, dangerous journey abroad! It is estimated that the zenith of their development, shortly before the tbreak of the Thirty Years' War, about fifteen thou- nd baptized members lived on these collective farms. any handwritten documents of that time are still pre- rved: chronicles, hymn collections, epistles, tracts, trade ders, medical recipes all reflect a rich and full life.

The Writings of the Hutterites

The Hutterites cannot be fully understood without eir writings. Their famous "Chronicle," a large hand- ritten volume, is still preserved in several copies in their lonies in South Dakota and Canada. The Chronicle arts with the earliest events of the church and continues, its original draft, as far as 1665. Later, a second lume was added, a continuation until the nineteenth ntury, with scattered notes of even a later period. The *hronicle* has been published three times within the last ty years, the last time, 1944, here in this country. The second part is, as we are informed, currently being printed.

They are proud of their two great formulations of faith: Peter Riedemann's *Rechenschaft Unseres Glaubens* ("Account of our faith") of 1540/42, reprinted twice here in America, a good-sized book of about two hundred and fifty pages, and *Das Grosse Artikel Buch* ("The great Article-book"), most likely drawn-up by the elder Peter Walpot about 1547, and preserved in many handwritten copies. An excerpt, "The Five Articles of Our Greatest Conflict with the World," forms part of the above-mentioned great chronicle. These are the topics of the five articles: (1) "The True Christian Baptism," (2) "The Lord's Supper," (3) "The True Resignation [*Gelassenheit*] and the Community of Goods," (4) "That Christians Should Not Participate in Warfare, Nor Handle Secular Power or Sword in Law Courts," and (5) "The Separation of Faithful and Unfaithful Partners." Most significant of all is, of course, Article III, distinguishing Hutterites from the rest of the Anabaptist-Mennonites. Here are a few excerpts from it:

> "Love is a bond of perfection. Where she dwelleth she bringeth forth not half but full and complete community."
>
> "To such resignation you must try to conform yourself, renouncing all property and becoming free of its temptation."
>
> "Love does not seek her advantage, but she certainly seeks communion [*Gemeinschaft*]."
>
> "God does not want His children to live in secular indulgence like the beast which finds

A typical Hutterite man. Healthy, friendly, intelligent

no gratification until it has the trough alone."

"Community of goods is nothing but having things in common because of love to the neighbor. Not until then will people share with one another both suffering and joy [*Leid und Freud*]."

"It is only with pagans that everyone has his private law, his house, his field, his kitchen, his cellar. Mine and thine have always been and still are the causes of wars."

"Summa Summarum, wer eins will han,
Der muss das andre fahren lan.
Gottes Wort waer nit so schwer,
Wenn nur der Eigennutz nit waer."

The Covenant of Baptism

The picture of Hutterite thinking would not be complete without one more remark. This is their teaching concerning baptism and its meaning, a tenet not found in any church outside Anabaptism. Certainly baptism is a "seal" of the rebirth, the solemn confirmation in the new way. The classical locus in the New Testament is to them an otherwise not-too-familiar passage, I Peter 3:20: "Baptism is the *covenant* of a good conscience with God." (NB.—The English Bible has "answer" where Luther translates "covenant," *Bund.*) This leads to the fundamental concept of a "covenant-theology," which actually pervades all their thinking. Whatever they do after their initial decision is done out of this obligation of a covenant. It gives meaning to their new departure and strength in the hour of extremity.

Hutterites during the sixteenth century

As we look at the story of the Hutterites, their sufferings and their achievements, the concept of unreserved obedience to Christ, or rather to the Word of God, seems to be the one great keyword which explains all these facts. Obedience is to them "renouncing the world, the flesh, and the own will." Obedience is the idea of their discipleship in brotherly love and communion of goods; obedience explains their resignation *(Gelassenheit)* with which they accept the call, humble, and yet with an exalted consciousness of their testimony. Obedience has led them through all the four hundred years of their history.

From Moravia to Transylvania

The time of greatest hardship set in during the so-called Counter Reformation of the Catholic church, strengthened by the systematic work of the Jesuits. Expulsion was the general policy. Then came the Turks, who invaded, killed, destroyed, burned, and carried away whatever they could. Eventually the Thirty Years' War resulted in the final driving out of the last settlers from Moravia to Hungary, Slovakia, and further east to Transylvania (today part of Rumania). That all their means and savings were taken away was only to be expected; in fact, it was one major motive for this procedure; but the Brethren remained loyal through all the trials. The things they never gave away were their books. These are still in their hands, at least a great many of them. In Slovakia, they now continued their way of living though on a somewhat reduced scale. The German mother country lost sight of the movement, and little was heard of them since—until a new turn brought Western Mennonites and Hutterites together again in Southern Russia.

From Transylvania to America

Eighteenth-century pressure was not less trying than at any time before, and the Jesuits were busy with their enforced conversions and no less in confiscating treasured books which are now in libraries of the Catholic Church. In Transylvania the group had almost died out. There were hardly more than about twenty Hutterite families left when a group of Lutheran Separatists arrived, exiled from their homes in Carinthia, Western Austria. These newcomers became the nucleus of most of the present day Hutterites. Very soon they fell under the influence of that little flock, and were converted to the Hutterite way. Johannes Waldner, of Carinthia, became the new and able leader of the revived community. Its fate was no easier than that of its predecessors. Jesuit persecution set in also in Transylvania. The community of goods had to be abandoned for a while, and finally the whole group had either to become Catholic or to leave. A long, dangerous trek set in again. They crossed the high passes of the Carpathian mountains in wintertime and salvaged but a small part of their goods. This was just the beginning. For two or three years Rumania (Walachia) seemed to promise a safe home; then came another Turkish War, and they had to march on. A Russian general offered them a refuge on his estate, in the province of Tschernigov, where they established a "*Bruderhof*" in 1770 in the northern Ukraine; and whence they sent messengers back to invite all those who had remained faithful in the old country. Later they settled near the Mennonites of the Molotschna settlement in the southern Ukraine.

When compulsory military service was introduced in Russia, they migrated again, this time seeking land in the New World. A recently published diary of Paul Tschetter offers remarkable glimpses of this search for land. It was a friendly, though very tough, new homeland in the Dakotas, where they settled in *Bruderhof* communities. Unfortunately, World War I produced new martyrs because of conscientious objection to the war;

Hutterite children dressed in their own traditional style

e brother died in prison, and about half of the group ft the States for new and safer homesteads in Manitoba and Alberta, Canada. Now they live in three different groups—the *Schmieder Leut,* the *Lehrer Leut*, and e *Darius Leut*—which, strange to say, have no common organization or conference and comparatively even tle contact with each other. Their organization in colo-es has not changed and will hardly do so in the future. present the group has grown to about five thousand uls. There is no sign of decline, although neither of uch new spiritual life. Loyalty to the heritage is still eir greatest strength.

The "Habaner" in Slovakia

In 1925 I made a trip to Slovakia to see for myself hat was still left of the glory of the old settlement. bout forty miles north of Bratislava, the Slovakian capi-l on the bank of the river Danube, there exist two rge villages or towns, where colonies are still run by te descendants of the Hutterites, or "*Habaner*" as they are called locally (This was, perhaps, originally a mock title.) To folk-lorists these *Habaner* have been well known for their ceramic master pieces, but otherwise nobody could give me any information about them. I found the *Habanerhof* of Velky Levary, also the other one in Sobotiste. It was comparatively easy to find because of a large square at the end of the town with rows of whitewashed, one-story houses of meticulous cleanliness and tidiness around the square. They were built of brick and clay, and had high, thatched roofs. As I was soon to learn, the reed of the thatch was mixed with clay, making the roof almost fireproof and insulated, a much discussed Hutterite invention. It is fairly comfortable in such an *Oertel or Stube* ("chamber under the roof").

These *Habaner* of today are the descendants of those Hutterites who in the eighteenth century had given in to the work of the Jesuits and turned Catholic. Others emigrated but they stayed behind; be it because of a weakness in faith or for some other reason we do not know.

In any case, their old books, Bibles, and whatever could have reminded them of a very different past, were taken away and exchanged for Catholic devotional material, which they proudly showed me afterwards. One woman explained to me cleverly why they once were called "Anabaptists" (which means "re-baptizers"): "Because originally we were not Catholic and later became so, we had to be baptized again, and that is why they called us Anabaptists." To which the informed can but smile. On the main square one finds a Catholic chapel, undecorated and simple, built into one of the former community houses. All these houses are still the old buildings of the sixteenth or seventeenth century.

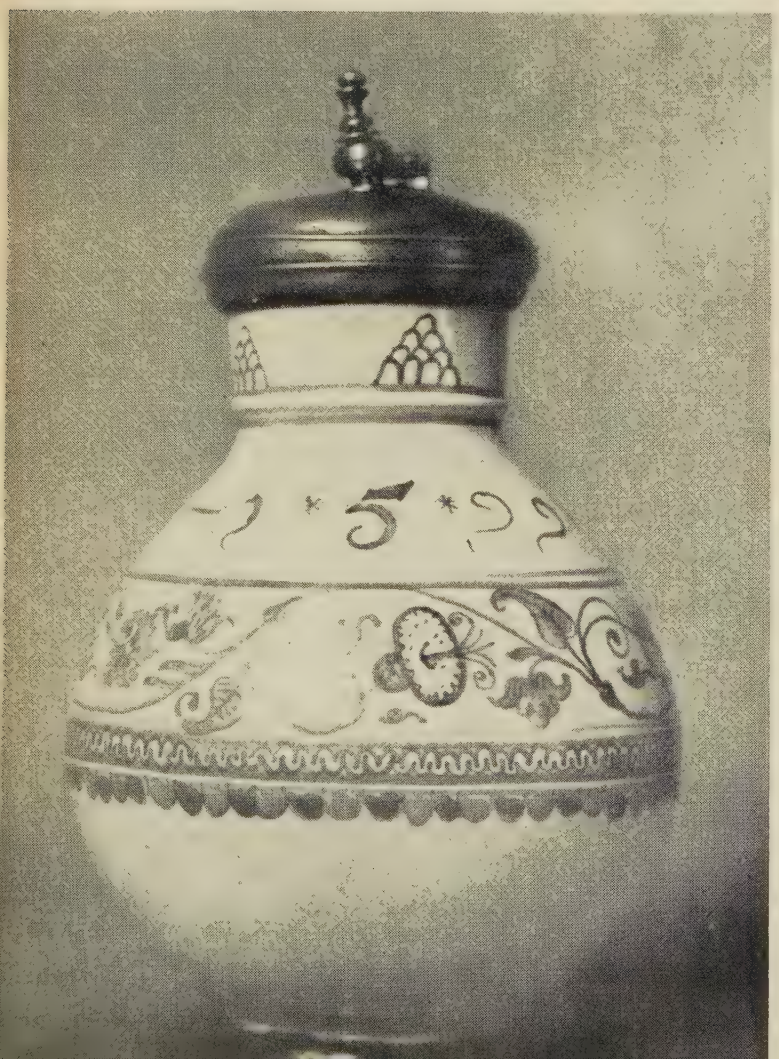
These *Habaner* of today are for the most part blacksmiths, cobblers, and carpenters (joiners); in Sobotiste they are also furriers, tailors, and weavers. The old arts of cutlery and ceramics had died out during the nineteenth century, although one still sees one ceramic "sign" of the pottery firm high up in the gable of the so-called *Hafnerhaus,* or potter's house. All their wealth is gone, since the days when they loosened their old group ties and gave up the faith of the fathers. Today, they are simple, inconspicuous tradesmen who have lost almost all recollections of the past. The older people still speak German; the younger ones use only the Slovakian language. Many leave the town in order to work elsewhere in Bratislava or other places. Yet, there still exist some remainders of the old common institutions: a *Habaner* community chest, a schoolhouse for the group, and a *Vorsteher,* or elder (but not in any ecclesiastical sense). Eduard Bernhauser, the *Vorsteher* at the time of my visit, still keeps a few old records; for instance, a Turkish brief of 1665, whose contents, however, he does not know. (That is why it was not confiscated.)

"Yes," he continued, "once, long ago, there came also two Dutch Mennonites to us [It was in 1910, as I found out later], thinking to find co-religionists. They told us something about our history. Soon they left and then sent us this article."

He showed me a short report in an old magazine. We were sitting in his house, and I could notice with pleasure that the inside of all these houses was like the outside, spick and span. A big, green-tiled cooking-range, the *Herd,* gave the main room a stately appearance. The floor was of stamped clay strewn with yellow sand.

Hutterite jug dated 1599

From Pocatky Habanskych Fajansi



***Habaner* building in Sobotiste**

Hutterite plate dated 1602. On the plate we see the initials and the coat of arms of a Moravian nobleman

From Pocatky Habanskych Fajansi

A New "Bruderhof"

the 1920's, a small group of earnest Christians in nany flocked together to join in common living on rm, in order to escape all the corrupting influences ostwar life in Europe. Their leader was Dr. Eber- l Arnold. He did not know anything about the terites; but what he wanted and schemed for was ething similar in spirit and set-up: a community of ds, a group-life of families under strong Christian ership. Adult baptism was at first not visualized. y practiced also the principle of open house for every- y who stepped over their threshold, and they cherished ardent spirit of mission for their way of life. The up grew. Somehow they heard of the Hutterites, wrote hem, and received as answer some of their old books. 1931 Eberhard Arnold came to visit and fellowship n the Brethren in Dakota and Canada. Here he was ained by the elder Elias Walter as a *Bruder im Wort* Elder, and the settlement in Germany was accepted a new Hutterite *Bruderhof*.

From Germany to Paraguay

In 1929 I spent a few days on their *Bruderhof* in the Rhoen mountains (Germany). This I will never forget. One felt strongly the spiritual alertness and the will to a new life devoted to love and discipleship. There was much promise in this new beginning. At first the *Bruderhof* was overlooked and let alone; but in 1936 persecution began. Again a world-wide trek set in: within twenty-four hours they had to leave house and ground, empty-handed. Dutch Mennonites received them most hospitably for a while. Later they went across the Channel to England, where their new colony in Wiltshire county under the leadership of Eberhard Arnold, Jr., began to thrive anew for a time. (The father had suddenly died not long before.) World War II again brought them into a difficult situation, and eventually to a new emigration into far-away Paraguay. Today there is a colony in Paraguay as well as one in England, prospering in both places and, as the report goes, of a praiseworthy spiritual attitude and drive. Will it be their last station?

The Cotswold *Bruderhof* in England

Hutterite bowl dated 1615

From Pocatky Habanskych Fajansi

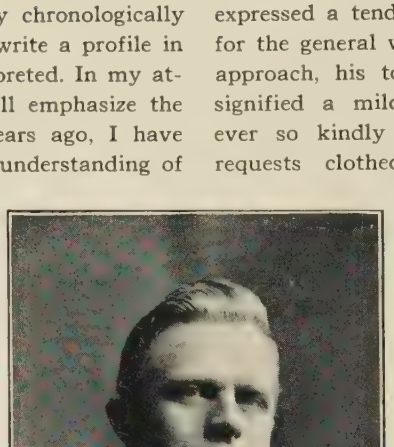
Hutterite pot dated 1617

From Pocatky Habanskych Fajansi

My Father

BY M. S. HARDER

It is one thing to write a life story chronologically arranged. It is quite another matter to write a profile in which the personality of a man is interpreted. In my attempt to write about my Father I shall emphasize the latter. Ever since his death, sixteen years ago, I have been trying to build for myself a clear understanding of his personality and his contributions to the world. Like anyone else he was a human being—very human—possessing traits of worth and interfering limitations. He can be interpreted best, it seems, when his life is reflected against a background of Mennonitism into which he was born and in which he was nurtured.



D. E. Harder

To his five children he was the ideal father. In him we found love, understanding, and security. His passing from out of our lives left each one of us, for awhile, stranded and alone with our problems. His spirit lingers on in our lives and directs our thoughts and actions.

In the writing of this character study of my Father I shall experience difficulty in emphasizing his weaknesses and minimizing his greatness. Thus, to the reader this story may sound like a belated eulogy, but I am confident that those who knew him will substantiate my claims. If not, in the last analysis I can always say, "He was my Father, and this profile contains my interpretation of his personality and the significance of his life."

Personality Traits

Since human personality is too complex to be analyzed into all of its component parts, I shall concern myself with only a few of the dominant traits that colored the philosophy and behavior of my Father. Of these traits, just two shall receive consideration here.

Gentility

Gentility is neither in birth, wealth, manner, nor fashion—but in the mind. Its essential characteristics are a high sense of honor, a determination never to take an unfair advantage of another, an adherence to truth, delicacy, and politeness toward those with whom we have dealings. This definition of gentility, as my frame of reference, allows me to name this quality as one possessed to a high degree by Father. He possessed the gentility of a true woman without being feminine. Father expressed a tenderness for the feelings and a sensitivity for the general welfare of his fellowmen. His manner of approach, his tone of voice, and the choice of words signified a mild nature. I can still see Father deal ever so kindly with people who came to him with requests clothed in pure selfishness. Father easily saw through their ulterior motives, and he could have put these people into their proper place; but that would not have been the way of a gentle nature. He often said, "Never lose faith in man."

We children often remark how Father's gentleness of nature prevented him from exercising any severe punishment upon us. His favorite form of punishment was to require us to stand quietly in some corner of a room. One of my brothers insists to this day that Father told him one day when he had misbehaved: "*Du kannst mal in der Ecke stehen wenn du willst.*"

When Father was twelve years old, his oldest sister Elizebeth married, leaving Grandmother alone with all her housework. Since his only other sister was a mere child, Grandmother found herself unable to carry all her responsibilities. One day when Grandfather was working in the yard with his seven boys, Grandmother prevailed upon her husband to assign one of the boys to help her regularly in the house. Grandfather's willingness to such an arrangement resulted in my Father's promotion to housework. The many years of life in the house with his mother and growing sister must account in a large measure for the gentility Father expressed throughout his life. And, too, this peculiar experience may explain Father's inability to develop an case with machinery. Years later when he bought his first automobile, Father never really learned to drive it. He struggled with it.

Nothing is so strong as gentleness; nothing so gentle as real strength. In the administration of his many responsibilities in the church conference, school work, and his private business ventures, certain principles had to be promoted and defended. Father often repeated the motto: "*Wollen sehen, dass wir weiter kommen.*" In order to make progress and get things done, Father sometimes expressed a firmness with opposition that soon cleared the way. The promotion of God's Kingdom here on earth never suffered for lack of firmness when such a stand was deemed necessary.

yalty

We children could never quite understand and appre- the loyalty Father possessed toward a church, a ool, a people, and a way of life when promising of- in other fields of service presented themselves. An of- to teach in a large state university seemed to us a from God. An offer to become active in another rch conference seemed like an answer to prayer. But ntense loyalty to his people and the Mennonite way ife, required him to sweep aside these remunerative rs. It seems that St. l spoke to Father, when he wrote to us (Titus 1:5): "For cause left I thee in te, that thou should- set in order the gs that are wanting . . . " Father saw ny things wanting ong the Mennonite ple whom he loved, to do his part in nging about order he oted his whole life.

FATHER'S TEACHING EXPERIENCE

Schools *	Dates	Years
Rural School (Steinbach, near Goessel)	1890-1891	1
Rural School (Cresswell, near Hillsboro)	1891-1896	5
Rural School (Hoffnungsthal, near Hillsboro)	1896-1897	1
Public School (Lehigh)	1898-1899	1
Rural School (Hoffnungsthal, near Hillsboro)	1900-1901	1
Rural School (Gnadenau, near Hillsboro)	1901-1904	3
Rural School (near Weatherford, Oklahoma)	1904-1906	2
Tabor College (Hillsboro)	1909-1922	13
Bethel College (North Newton)	1922-1925	3
Tabor College (Hillsboro)	1925-1927	2
Freeman College (Freeman, South Dakota)	1927-1930	3
Total		35

* Kansas, unless otherwise indicated

ather's Religion

o us children, Fath- will ever remain the ideal Christian. His religion in- ded each one of us. His religion possessed a reach that ended beyond denominational lines or theological ms." Father had a deep concern for the salvation of ls, but he could not get excited about differences in tism, or schools of thought concerning the millenium, the identification of the Antichrist. His scholarly na- e led him to seek the truth in these areas, but he was villing to claim possession of the final answers. I have ays been convinced that in the building of a true con- t of God, Father reached genuine greatness.

Father preferred a firm faith to every other blessing. it made life a discipline of goodness; it created new es when those of the world vanished. Faith to him nothing mystical, ethereal, or far off. It was per- al and clear, and did not tamper with doubt. He said himself that the doubting tendency of the age had er bothered him. He did not permit his inability to sp all the thoughts of God to interfere with his faith.

Father in the Home

In the home, life revolved around Father. His think- his ideas, his wishes, directed our daily lives. When chology speaks of the power of suggestion, in Father w that power in action. At the dinner table or at some er family gathering, he wove into the conversations h parts of his philosophy of life as he wanted us chil- n to absorb. Although we didn't always understand , his thoughts have become a part of us. I remember rly how he made use of a family discussion concern- ing a young man who had played lightly with the affections of a certain young lady. After the discussion had reached the point of waning interest, Father defined his ideals of courtship, especially for the benefit of my brother Dave, who at that time was dating alternately two different girls. Somehow, after that conversation, human affection took on new meaning. Needless to say, Dave decided, shortly, in favor of the young lady whom he later married.

Father's gentle, kind, but prevailing personality discouraged much defiance of his wishes. We children realized that Father knew best. I experienced a number of times to my regret that a stubborn insistence on my own judgment on matters in dispute, when his judgment was available proved foolish. He did not dominate our lives. Never did children enjoy more freedom of thought and action. Never did children enjoy more exercise of personal initiative and personal responsibility. Somehow, Father was on guard when we came to the sharp turns and steep places on the road of life.

The relationship between Father and Mother was ideal. True, there were disagreements, but they concerned unimportant matters; and, somehow, they soon dissolved quickly. Mother recognized Father's great field of service and willingly submitted to its demands. To Mother's willingness to sacrifice belongs much of Father's success in life.

Never shall I forget how thrilled Father would become when one of us children could report some promotion, reward, or recognition. Especially was he happy when he had somehow managed to buy something beyond the mere necessities of life for Mother or one of us children. In such moments his enthusiasm permeated his whole being. However, when difficult problems weighed heavily upon his spirit, Father was quiet—very quiet. I can't remember a single instance where a very difficult situation made him irritable or impatient with any one of us. He just couldn't release upon his family the tensions generated by discouraging experiences.

Father harbored a tremendous yearning to maintain a home rich in opportunities for the development of the personalities of his children. The fulfillment of this yearning was always limited by his ever-small financial income. Mother has often remarked how painful it was for Father to have to refuse us some educational experience for the lack of money.

As I look back and recall the terrific financial bur-

dens such a schoolman and church leader has to carry continuously, one is tempted to become bitter at a church, at a school, at a people, that rewards its devoted leaders so niggardly. *He gave his all—his best.* They gave him little, and that very relunctantly. Our meals were on the subsistence level. We were insufficiently clothed.

Records show that he received $540 for the school year 1916-17, a year when World War I had forced the cost of living to high levels. Such an income could not feed, clothe, and shelter adequately a family of five children. What an impossible task fell to the lot of a mother who tried so hard to maintain a fine home within such limited means.

Realizing the insufficient income his kind of work would continue to produce, he was much concerned about financial security for his old age. He realized all too well that the people he was serving were not making any provision for their leaders in retirement. To provide the necessary funds for the years of inactivity, he made a number of financial ventures which proved very disappointing at that time—disappointments which likely served as contributing factors to his early death.

After Father's death, his financial affairs were cleared up, his property and investments liquidated, and, to our surprise, the assets thus accumulated for Mother's support far exceeded any of his fondest dreams.

To God and Man

Lord, as I near the journey's end
The lustre of life's noon recedes;
With callous greed its grinding trend
The world pursues. A conscience pleads
That heart and soul the glamour spurn
And to Thy peace, O God, return.

Grant me the freedom of the hills,
The woodland stream, the fields and groves;
Each season here Thy Word fulfills,
The star above in order moves;
By Thy creation humbled, awed,
I worship Thee, O Triune God.

When birdland greets the break of day
And flowers bloom 'neath azure skies;
When romping children 'round me play
Whose love and confidence I prize;
My weary soul, refreshed and free
In grateful wonder praises Thee.

When Death's grim acre welcomes me,
And earth's dark cell receives its due;
May all my past forgiven be
By God and man. Then may the few,
Whose tears no longer I behold,
In their short sorrow be consoled.

Speak o'er my bones no words of praise
Nor idly boast of worthy deeds;
No monument in memory raise
That tribute to my virtues pleads;
For frailties, faults, sin and despair,
With me alike lie buried there.

But speak to men of a boundless Grace,
A Sacrifice in guiltless blood;
Of a Love that shines through endless space,
The Mercy of a righteous God;
Of Faith and Hope that have reward
Upon the bosom of my Lord.

—Noah Bearinger

Father in the Classroom

Teaching is an art. It consists in the ability to impart knowledge to others effectively and in the ability to inspire in others the desire to seek and love the truth. Great leaders in all walks of life have achieved success because they were inspired by great teachers.

Father loved knowledge—all knowledge. He could not become partial to any field of learning. When he taught mathematics, he was stirred with its wonderful harmony. When he taught history, he realized the meaning in human struggles. When he taught literature, he heard the yearning of man's soul. When he taught Bible, he stood in awe before the Creator. When he taught astronomy, "the heavens declared the glory of God." Father had no major field of interest. The whole world was his major field. To seek the truth, for the sake of knowing the truth, was for Father a lifetime occupation.

In the use of the English language Father never overcame a certain accent. It was not the accent of the unlettered, for his grammar was perfect. In the German language he was a master. His courses in German literature were always popular. Tena Dahl (Wall), one of his students at Tabor College, wrote in the *Tabor College Herald* of November, 1930, as follows:

His classes in literature were a pleasure and a joy to attend. Those were periods of instructive recreation. Doors were opened to vast fields of thinking and beauty by his hands. Why could he open them? Because he himself was a thinker and one who could appreciate beauty in literature. He was widely read and not limited to any one kind of reading. What he read he remembered. It seemed to us as if his mind had the plasticity of wax and the retaining power of granite. He brought out ideals in life that were for the making of a better people and the development of a taste for the reading of the highest class of literature. He knew how to sift out the lewd and tendency toward the sensual. He cared not for the morbidness of a Grillparzer, or the sensual of Heine. He admired the ability of a Goethe, but cared very little for his philosophy. Burger's "Lenore" he liked because it pictured clearly the consequences of people's own doings. He would repeat and impress: *"Mit Gott im Himmel hadre nicht."* He said we were too insignificant to question God's ways with us. Schiller he admired and loved because of his high standards of purity in thought and action. He considered Schiller as a man with what he often designated *"eine gesunde Lebensanschauung."* The latter can also be said of Professor Harder and he did much to develop a similar one in his students by his instructions.

Quotations were very much stressed by this professor. He could quote perfectly and knew whom he was quoting and from what selection it was taken.

Father was always patient with those who applied themselves to their studies. He was inwardly disturbed when he saw students wasting their time. To him time was precious. He just couldn't conceive any justification for misuse of time when there was so much to learn.

I remember how Father came home one day from his classes chuckling. That day one of his well-meaning students, despairing of mastering even the simplest step

lgebra, had innocently said in class, "I am so happy there will be no algebra in heaven." Again I re-ıber one evening when he read out aloud to his fami-ın answer to a question in an examination: "And s ate with the Republicans and sinners." Such com-ts excited his sense of humor.

Concerning the attitude of the students towards ıer, Tena Dahl (Wall) says:

> Was Professor Harder loved by his students? Who could help but love him? Well do they remember how he stood before them in his rugged greatness. That massive head crowned with silver demanded respect. Those clear eyes spoke of a keen mind with also something of the dreamer in them. There was that whimsical smile. That sympathetic understanding when they came to him with their troubles. The willingness to help when they thought they needed help; the ready praise when he thought they deserved it. He was a teacher who could impart knowledge, but who was also an inspiration to those who studied under him and deeply regret his leaving so soon.

Father in the Ministry

During his lifetime, Father tried his hand at various ıpations. He was in turn his mother's helper, rural-ɔol teacher, student, farmer, rural mail carrier, min-r, and businessman. But the ministry was his real s work. He considered this field of service as an as-ıment from God.

As a student at Bethel College from 1898 to 1900, he lied under the scholarly and able Bible teacher, C. H. del. I have often wondered how much of Father's re-ɔus philosophy was absorbed from his favorite teach-The list of studies pursued during these two years of dy shows that Father must have prepared for the ıistry. But his church at that time expressed a very ınite suspicion of all young men with college experi-e. Hence, he was given no encouragement from his rch leaders; and since a man could become a minis-only by a church election, Father became discouraged l moved his family, in 1904, to a farm a few miles th of Weatherford, Oklahoma. Here the closed door ned immediately, as it were, for Father was elected ɔ the ministry of the local Krimmer Mennonite ırch, which was located near our farm.

In 1914 he was elected as moderator of the Krim-Mennonite Brethren Conference. He was reelected to position for twelve consecutive years. Father's lead-ıip in the Conference introduced a businesslike and erly procedure such as that Conference had never ex-ıenced before. Not long ago one of the present leaders the Krimmer Mennonite Brethren Conference and I e discussing the possibility of uniting the Krimmer ınnonite Brethren Conference with one of the other ınnonite branches. In the course of our discussion this nd made this interesting statement to me: "If your ıer was living and still moderator of the Conference, could get the job done."

Sometimes I meet people who live in various places of the United States and Canada. When they discover my family relationship, they often comment: "I loved to hear your father preach. I can still give you some of the texts he used and repeat parts of those sermons." His calmness of manner, his unpretentiousness, and his flow of thoughts left indelible impressions upon the hearts of his listeners. Father didn't scare people into the Kingdom—he made them desire to come in.

Conference duties and the many calls to preach demanded much of his time. He was away from home very much; only Mother can truly appreciate the many lonely week-ends, whole weeks, and even months of absence. These many trips were part of his ministry, and we accepted the situation as such.

Father's sermons grew out of his extensive reading, his wide experience, and his complete devotion to his calling. It was his custom to rise early and read several hours before breakfast. His library was very extensive, for he loved books. Each specific sermon was carefully prepared. There was no getting up behind pulpits hoping somehow that words would flow out. He was particularly conscious of individual differences found in any church membership. He remarked one day that one must vary the type of sermons so that everyone gets spiritually fed. He knew that there were those who hoped to be emotionally stirred, those who expected to be intellectually enlightened, and those who needed help for their immediate problems. His interpretations of Holy Scriptures were not clothed in personal prejudices and wishes. Nor did he use a text as a mere jumping-off place, and then wander into areas far removed from spiritual matters.

Although Father was a member of the Krimmer Mennonite Brethren branch of the Mennonite Church all his life, he served other church groups. While teaching in Freeman College, he served as pastor of the Bethany Mennonite Church in Freeman. While teaching at Bethel College, he was called out almost every Sunday to surrounding churches. The prevailing suspicions among the many Mennonite branches toward each other held no interest for Father. He was above petty difference. The salvation of souls was all that mattered. For this liberal viewpoint he was severely taken to task by some members of his church. I remember how Father suffered mental pain when a certain critic expressed the opinion, upon Father's return from a series of Bible lectures in a church outside of his conference, "Well! you have been preaching among the heathen!"

Father served the ministry from 1904 to the end of his life in 1930. During that time he delivered many sermons. No possible means could establish their total number. Of these many sermons only a few have been preserved.

Father's Unfulfilled Dreams

Dreaming and planning for the future must be part of every man's life. Creative power in men seems to

arise out of the "stuff dreams are made of." If dreaming expresses youth, Father remained ever young. Often in family discussions he outlined his hopes and plans for the future. His early passing out of this life left a number of his dearest dreams unfulfilled. In order to see more clearly the man I have been interpreting, I shall list three unrealized dreams:

1. Father was an ardent traveler. For him traveling was a valuable educational process. A trip to Europe and possibly other continents held highest priority among his dreams. Had he lived a few years longer, the Mennonite World Conference, held in Holland in 1936, would have been a time when his European trip probably would have materialized.

2. A long period of retirement with Mother and his books was another dream high on his list of dreams. He had collected a library of several thousand books which he hoped to enjoy in his old age.

3. Writing of several books, too, was on his program. These books were to be discourses of religious subject matter. One of these books was to contain a collection of his best sermons. His book, *The History of the Hutterian Brotherhood* was literally completed before his death and is still in manuscript form today.

The Price of an Education

As one observes all the splendid educational opportunities offered to modern youth, it is difficult to imagine a time when an education could be obtained only at terrific sacrifice, effort, and determination. Before Father was old enough to enter the first grade, he was already begging to attend, especially since the village school was conducted in Grandfather's house. True, the gathering of boys and girls every morning for school seemed interesting and inviting to any young mind; but his older brothers substantiate Father's early interest in books. After he learned to read, he was often curled up in some out-of-the-way place, reading whatever books fell into his hands.

His first years of schooling constituted three months of English and three months of German instruction. After completing the courses offered in the village school, Father was at home helping his mother with her housework for a number of years. During these years his yearning for more learning grew until he began to prevail upon his parents to allow him to attend the Hillsboro (Kansas) High School. I think it can be truly said that many of the early Mennonite pioneers were much opposed to advanced education. Grandfather shared such a feeling at that time. Finally, after much pleading, Father was permitted to attend the local high school during the winter months when farm work was not so pressing.

After two winters of such study, he attended the county teachers institute, which served to prepare teachers to go out into rural schools to teach. Thus, at the age of seventeen, Father contracted for his first teaching job in a small, rural school about ten miles south of Hillsboro. Since his school terms were only six months, Father enrolled twice at McPherson College and once at Wesleyan University in the middle of the second semester, completing in each case a whole semester's work. Grandfather thought best that Father cook his own meals out of food brought from home each Monday morning. Toward the end of the week, the food was either eaten or unfit to eat. On several occasions Father was even forced to walk home—a distance of thirty miles. Many years later Grandfather confessed his mistake for having opposed Father so much in his getting of an education.

Between the years 1906 and 1909, when Father was a rural-route mail carrier, he enrolled in the study of French and Spanish, in the local state normal school. While his ponies trotted wearily over the thirty-mile route, he studied his vocabularies, declensions, and conjugations.

It may be truly said that Father was a student all his life. Every summer when he could get away from his work he would attend some state university for short summer terms. Little by little, he managed to earn his master's degree, and before his death he had completed his doctor's dissertation and all but six units of the required course work.

Not only parental opposition at first, but limited means and many responsibilities later in life made the process of getting an education difficult and costly. The question arises in one's mind: Does youth of today appreciate and utilize its educational opportunities?

In Conclusion

Father was born in the little village of Annenfeld, in the Crimea, South Russia, on April 2, 1872. In 1874 his parents emigrated with many other Mennonites from that part of the world to Kansas, settling in the village of Gnadenau, which was located a few miles south of Hillsboro, Kansas.

In some respect his early passing should have been expected for he never was a very robust and strong man. Just before he was married he contracted typhoid fever while on a trip to Galvaston, Texas. That he recovered from that dreaded disease, he said, was definitely an answer to prayer. I can remember that he submitted to four different surgical operations.

In June, 1897, he was married to Margaret Flaming and to this union were born five children, all of whom are living at this time.

The words of St. Paul to Timothy are quite applicable to Father's life too. "I have fought a good fight, I have finished my course, I have kept the faith." The privations of pioneer days, the difficulties of getting an education, and the many problems he met in his work all constituted a "good fight." He did not run away; he did not retreat; he stood his ground. In 1930 he finished the course; and during the fifty-eight years of his active life, he was true to the faith he had accepted. I am convinced that we had in our midst a wonderful father, a capable leader, a great man of God.

MENNONITE LIFE

An Illustrated Quarterly

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A Sixteenth Century Prayer

O Lord, I am assured that neither life nor death, neither angels nor principalities, nor powers, neither things present nor things to come, neither height nor depth nor any other creature shall separate us from Thy love which is in Christ Jesus. Yet, I know not myself; all my trust is in Thee. Though I have drunk a little of the cup of Thy suffering, yet I have not tasted it to the bottom. For when dungeon and bonds are suffered, when death by water, fire, and sword are threatened, then will the gold be separated from the wood, the silver from straw, the pearls from stubble. Then do not forsake me, gracious Lord; for I know that trees of deepest root may be torn up from the earth by violence of the storm, and the lofty, firm mountains are rent asunder by the force of the earthquake. Have not Job and Jeremiah, the true examples of endurance, stumbled in Thy way through weakness of the flesh? Therefore, I pray Thee, blessed Lord, according to Thy faithfulness and grace, suffer me not to be tempted above that I am able to bear, lest my soul be made ashamed in eternity. I pray not for my flesh; I well know that it is subject to suffering and death. For this alone I pray, forsake me not in the time of trial, but make a way of escape in my hour of temptation; deliver me of all my need, for I put my trust in Thee. Amen.

—Menno Simons